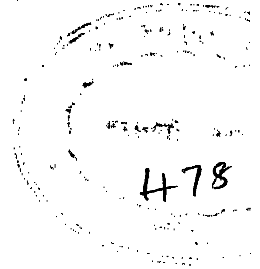
॥ श्रीरामानन्दसरस्वतीस्वामिनः ॥



The Author at Śringēri in May, 1923.

THE HINDU IDEAL



BY

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[Now SRI RAMANANDA SARASWATI SWAMINAH]

[REVISED AND ENLARGED EDITION OF "ATMA VIDYA"]

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SRIMUKHA

TO

ALL TRUE DISCIPLES

OF

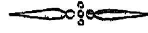
HIS HOLINESS SRI JAGADGURU SANKARACHARYA

SRI SACHCHIDANANDA SIVABHINAVA NRISIMHA BHARATI SWAMINAH

OF SRINGERI

THE GREATEST SOUL AND SPIRITUAL GURU OF THE MODERN DAY

THIS BOOK IS MOST HUMBLY DEDICATED.



श्रीसच्चिदानन्दशिवाभिनव्यनृसिंहभारत्यभिधं महान्तम् ।
आब्रह्मविद्यं सकला दिशन्तं विद्या गुरुं नौमि सदात्मवन्तम् ॥

योगी यः करुणानिधिः परिलसन् स्वाराज्यसिंहासने
    नामातीतपरात्ममोदरसिकप्राग्र्यो यतिक्ष्माधरः ।
वाग्मी यः सततं सुमन्दहसितश्रीभासमानाननः
    श्रुत्युक्तीरमृतायिता व्यवहरन् शिष्येष्टपुष्ट्यै प्रभुः ॥

यो लोकत्रयदेशिकः शमधनस्त्यक्ताखिलेच्छः स्वयं
    सर्वक्षेमकृते विरिञ्चिवनितापीठाधिपत्यं वहन् ।
श्रौतस्मार्तपथं शशास मुदितस्तत्पादभक्ता बुधा
    ये तेभ्यः श्रुतिसंप्रदायमुकुरो ग्रन्थोऽयमद्यार्प्यते ॥

THE EDITOR'S PREFACE.

THE genesis of this book is to be found in some lectures which the author, my revered father, delivered at Tinnevelly and elsewhere from the year 1901 onwards when he was an ardent member of the Theosophical Society. He was always keenly interested in philosophy and it is no matter for surprise that he felt attracted by the eloquence and the method of exposition of Mrs. Annie Besant. When however he found that some of the tenets of the Society were absurd or ran counter to the accepted doctrines of Hinduism, hė declined to accept them and he tried his best while in the Society itself to correct the errors into which it was falling. But in or about the year 1909 he felt that the Society was ruled more by personalities than by principles and that he would serve no purpose useful to himself or to others by continuing as a member of the Society and therefore definitely broke his connection with it. It may also be mentioned that thanks to his good Karma he had in the meantime come under the influence of His Holiness Śrī Jagadguru Śrī Śankarāchārya of the Śringēri Mutt from whom he imbibed the spirit and the essentials of our sacred Religion. Constant attacks on the Caste System and Image-worship necessitated a series of lectures on those topics from the author at Tinnevelly. The substance of all the lectures delivered between the years 1901 to 1910 was reduced to writing and re-arranged in the form of Seven Discourses and published in book form under the name of "A Few Thoughts on the Science of the Self or Ātma Vidyā". The book was well received by the public and was much appreciated by very many eminent thinkers. It is interesting to recall that of the many gentlemen who wrote to the author about the publication it was only Professor K. Sundararāma Aiyar, M.A., of Kumbhakōnam, that pointed out " Here and there, the ideas and phraseology do not seem quite what will prove acceptable in their entirety to one who wants a thorough and accurate presentation of Śrī Śankarācharyā's school of Vēdānta. Often, too, it seems to me that you are not quite free from the influence of the study of Theosophy." The author appreciated and realised the justice of this remark and ever since then wanted to bring out a second edition but circumstances beyond his control helped to delay it indefinitely. In the course of the next ten years also he addressed large audiences at Madras, Madura, Trichinopoly and other places and some of those addresses were issued in small pamphlets. In or about the year 1920 when the author decided upon entering the Samnyāsa Āśrama, it was thought only proper

that he himself should revise the book and have it ready for a second edition. He accordingly took the trouble of revising it before he left Tinnevelly in 1921. Some time after he assumed Samnyāsa in 1922, I obtained his permission to incorporate in the book his miscellaneous writings also and it is a great relief to me that after much hesitation he consented to and did read through and correct the matter as re-arranged so that I can confidently say that this book in its present form is an authorised edition of all his writings in English from 1901 to 1921. Though thus most of the matter herein was written by him only before he took Samnyāsa, I have taken the liberty of mentioning his Āśrama name also on the title page as the final revision and correction were made by him only in his present Āśrama.

The entire subject-matter of the book has been divided into two Parts, the Theoretical and the Practical. The distinctive characteristics of the sublime Ideal of the Hindu are dealt with in some detail in the first ten chapters which make up the First Part. The method of reaching that Ideal is considered in the Second Part in three Sections dealing respectively with the paths of Action (Chapters XI to XXIV), Devotion (Chapters XXV to XXIX) and Realisation (Chapters XXX to XXXII), the Fourth Section (Chapter XXXIII) containing a running summary of the entire system. The addresses delivered by the author as the Chairman of the Reception Committee of the Madras Provincial Varnāśrama Dharma Conference held at Tinnevelly in 1920 and as the President of a similar Conference held at Tanjore in 1921 are published as appendices as they also deal with many of the subjects considered in the body of the book.

Though this publication has long been overdue, I confess that I would not have taken it up even now but for the enthusiastic and earnest support accorded to me by Brahmaśrī K. A. Rāmaswāmī Aiyar, B.A., B.L., of Erode and the kind encouragement of some other friends. I am deeply indebted also to Brahmaśrī R. Nārāyanaswāmī Aiyar, B.A., B.L., Proprietor of the Madras Law Journal Press, for the keen personal interest taken by him in securing this an early publication.

R. KRISHNASWAMI AIYAR.

THE AUTHOR'S PREFACE TO THE FIRST EDITION.

THIS little book is intended for the use of those who have had the benefit of Western education, but have not had time or opportunity to ascertain the fundamentals of the Āryan Hindu Religion, although they may be interested in knowing them. As the title indicates, this is no treatise on Ātma Vidyā, but only contains statements of some prominent facts which may be desired to be known before one would like to become an actual student of Ātma Vidyā, together with some observations thereon. The arrangement of the facts may not appear quite the proper one, as the discourses herein are partly re-written from papers read and partly prepared from notes of speeches made on different occasions. But I have spared no pains to arrange as well as I could with a view to make the whole a connected one. I have also tried to avoid the mention of unnecessary details and the use of technical words, to the extent to which the nature of the subject-matter allowed me. Some particular attention has been paid to the much disputed subjects of "Caste System" and "Image Worship" which are two of the main pillars of the Hindu Practical Religion. If the work should succeed, however slightly, in retarding the rapid growth of materialism and in preventing the headlong descent of even a few into irreligion and scepticism, the object of the publication of this shall have been more than fulfilled.

On the suggestion of some of my friends, who had occasion to know the contents of these discourses and who have the religious interests of the Āryan rising generation at heart, I have had to get this book printed and published, notwithstanding my feeling of considerable diffidence. I shall feel most thankful to the reader for any suggestion of improvement or alteration.

I am well aware that some views expressed in these pages, especially those relating to Evolution, the Caste System, the Study of the Upanishads and the like, may not find ready acceptance with, or may even be summarily rejected by, some readers as being, in some cases, contrary to Modern Science, in some other cases, greatly repugnant to the *first principles* of "Natural Freedom," "Equality of Men" and "Common Justice," and, in other cases, too much antiquated to be accepted in the twentieth century. All that I can say from my own humble experience is that such readers have had their friends who have once held strong opinions similar to theirs, but who, on fuller inquiry and closer study,

have had to give up such opinions as mistaken ones, however reasonable these opinions might have been appearing to them before. In saying this I have only taken the liberty of an anxious fellow-student ardently wishing that none of his friends should be led away from the true path of Ātma Vidyā *merely by* preconceived notions. I do not claim, and I cannot, that they should accept as true the views herein expressed, without examining them critically. What I request of them is that they should bestow some serious thought on these views also in the course of their studies. It may also be remembered that Modern Science is itself only *learning to know* and may have its own pitfalls, that the above First Principles may not always be rightly comprehended in all their practical applications, and that Eternal Truths cannot but be *antiquated*, in the literal sense of the word, though by no means superannuated.

For the use of those *who can be* in touch with the Āryan Sacred Literature, some Authorities are quoted, by way of foot-notes, wherever their mention is thought necessary or desirable.

* * * * * * *

Kaliyuga 5011 G. R.

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THE

HINDU IDEAL

I. THE THEORETICAL PART

THE NATURE OF THE HINDU IDEAL

CHAPTER I

THE IDEAL OF IDEALS

The stage of ignorance.

1. LAUNCHED into the vast ocean of conditioned life from time beginningless, man finds himself tossed to and fro by the incessant waves of pleasure and passion. Being too often and too long immersed in the troubled waters of inexplicable life, he cannot but feel the suffocating irksomeness of his situation. Not knowing the real cause of his suffering, he tries hard in all ways but the right one to relieve himself, continuing to be all the same under the waters. He fancies that, by effecting some change in the juxtaposition of the elements around him, he may escape from the worries of life. He attempts in vain to secure freedom from bondage and from misery through and by means of their very source, the conditioning materials of phenomenal manifestation. He wants to snatch away from men and nature around him as much as circumstances then and there may allow him to take for having his own good enhanced and evil lessened, crude though his notions of good and evil may necessarily be. In so doing, he gets involved in a large conflict of complicated individual interests, and as a result of it he has more of pain and misery still. Very occasionally, in the hot strife of life and the headlong pursuit of pleasure, he so far loses his head and his balance as to be actually found living the most depraved sensual life of the brute and sometimes even immersed in the dark abyss of dull inertness which characterises the sub-animal or vegetable kingdom. After the causes which brought him down to such low abominable conditions of existence have worked themselves out, he is once more seen amidst his human fellows working as man. He again takes note of his relative position, tries to improve it, by hook or by crook, still without knowledge, without

guide perceptible. He then gathers more experiences, gets more and more of worry and trouble again, though here and there he picks up a few short moments of pleasant life.

The dawn of knowledge.

2. Knowledge then begins to dawn upon him, and he wonders what real secret may underlie all his trouble and what may this worried life of his really mean and imply. Having his gates of knowledge open, he continues to spend life-periods innumerable under different conditions of existence, gathers bits of knowledge from whatever sources available, from good and from evil, through his own experiences and through the words of others, assimilates some of them and loses hold of others, and acts sometimes in accordance with them and sometimes in spite of them.

Preliminary efforts.

3. As the net result of all this, he is seen passing through a kind of life quite hard to understand. He is placed under circumstances not very much encouraging, yet not altogether hopeless, and within environments not very much elevating, yet not altogether undesirable. His aspirations are pitched very high, but his capacities are poor. He does work, or at any rate thinks he works, but his achievements remain nevertheless far below the mark. That there is something wrong somewhere is clear to him, but he is unable to find out what and where it is. Being entangled in an unending life-conflict and subject to the inevitable influences of opposing forces, some pulling him up, some down, and some crosswise, he feels the ridiculousness of his position, and his success in life now and his chances of realisation of his aspirations in the future are therefore both alike unsatisfactory. He has yet no definite idea of the true object of life; he has yet no correct information about even the general nature of the right path leading to the knowledge and attainment of such object. He is therefore sometimes tempted to join one or the other of the several new Samājas and Missions, Societies and Cults, being attracted by their novelty and by their high promises. Curiously enough, some of them even contemplate the discovery of the ultimate subjective Reality by a thorough search of the mere objective universe and its parts. The Reality however seems to recede more and more as outward search proceeds, for it is in fact, as the Great Ones say, nearest to the one who is self-centered in peace unmoving. Man's progress onwards is accordingly considerably and necessarily delayed. No doubt, when one who is plunged in the sea makes rapid move to the right or to the left without rising up, he may experience new sensations or meet with new beings and thus add to his knowledge. But, any amount of addition of such knowledge cannot relieve him from the asphyxiating unpleasantness of his immersion.

Unless and until he rises above the water-level of his sea of troubles by securing true elevating wisdom, the worry of life cannot leave him. The new movements and associations of the day may, no doubt, discover great facts and events not known to the ordinary man before, but they cannot in the least bring about the required relief from the trammels of conditioned, blissless life. He thus lingers long in vain, wasting time and energy all the while by working in wrong directions and, feeling the inevitable disappointment in the end, chances, fortunately for him, to remember at last that he has now and then heard of the Ideal of Life according to the Hindu philosophy and of Ātma-Vidyā (The Science of the Self) which both describes that Ideal and purports to lead to it; and he then begins to seriously inquire about the exact nature of that Ideal and to ascertain the teachings of that Vidyā, both theoretical and practical. What is The Hindu Ideal then? And what does Ātma-Vidyā say?

Activity for existence, knowledge or happiness.

4. Man is ever active in mind, speech or body. So long as one's organs of sensation are vigilant and his organs of action in working order and prompted by his innate qualities, he cannot remain inactive[1]. Voluntary activity is always towards 'benefit'.

Its objects are:—

(1) To get rid of 'evil',

(2) To secure 'good'.

'Evils' are of three kinds:—(*i*) Death,

(*ii*) Ignorance,

(*iii*) Misery.

Thus, all voluntary acts are for one or more of the following:—

(1) Existence as opposed to death,

(2) Knowledge as opposed to ignorance,

(3) Happiness as opposed to misery.

Every one abhors death, ignorance and misery, because these latter are opposed to his very nature, he being in truth ever-existent (*Sat*) and not perishable, all-conscious (*Chit*) and not ignorant, and absolutely blissful (*Ānanda*) and not miserable. Therefore it is that activity has always for its object existence, knowledge or happiness.

---

1. न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ Gītā III, 5.
न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ॥ ,, XVIII, 11.

5. The Hindu notion of *true* 'existence', 'knowledge' and 'happiness' differs from the non-Hindu notion of them. The accompanying table indicates in brief the main points of difference:—

The Hindu and the Non-Hindu notions.

	The Hindu Notion	The Non-Hindu Notion
	(1) *Pure Being or Noumenal Sat*	*Life Phenomenal*
Existence	1. Eternal	1. Beginning at birth
	2. Infinite	2. Finite
	3. Bodiless in itself [But for the body Existence will be eternal and unlimited. It is the body that seems to create a beginning and an end for life-existence by virtue of its own birth and death]	3. Confined to and conditioned by the body, earthly or otherwise
	(2) *Self-Consciousness—Chit*	*Intellectual Knowledge*
Knowledge	1. Perfect, unlimited and unqualified	1. Imperfect, limited and qualified
	2. Beyond the mind and the senses, and requiring no object	2. Dependent upon and conditioned by the mind and the senses and also objects
	3. Witnessing all including the rise and fall of mental states	3. Being merely mental state
	(3) *Supreme Bliss—Ānanda*	*Happiness*
Happiness	1. Absolute, unconditioned and permanent	1. Relative, conditioned as aforesaid and ever-changing
	2. Pure and unmixed	2. Impure and mixed or connected with non-happiness either antecedent or simultaneous or subsequent
	3. Realised in oneself without reference to not-Self or object	3. Dependant upon not-Self or object

In brief, true existence, knowledge and happiness, in the Hindu view, are of the Self alone and are altogether independent of the body, the senses and the mind which, instead of bringing them about and helping them as the non-Hindu notion presumes, actually condition them, that is to say, limit and twist them. It is this conditioning that is at the bottom of all trouble, the worries and miseries of the universe of phenomenal manifestation.

The four Purushārthas or aims of activity.

6. To realise one's true Sat-Chit-Ānanda state, according to the above Hindu notion, is to have what is called Mōksha or final liberation, liberation from conditionedness. On the other hand, to have, in this world or above, the best phenomenal conditioned life, intellectual knowledge and changeful happiness, is to secure merely what is called Kāma in the ordinary sense of the term. Mōksha and Kāma are the two main objects (Purushārthas) of human activity. All may say in words that they seek 'eternal life', 'perfect knowledge' and 'absolute bliss'. But most people do not know the nature of these, which are really of the supreme state of Mōksha, nor the exact means to secure them. They actually wish only Kāma, not Mōksha. Each of these two main objects, Kāma and Mōksha, has an auxiliary object. Kāma cannot be secured without sufficient means and materials which together are known by the name "Artha". Artha and Kāma therefore go together. The state of Final Liberation or Mōksha, being that of the actual realisation in one's own Self of his supreme Sat-Chit-Ānanda nature, can be possible only if, by adequate right modification (Samskāra) of his inner nature, all traces of the influence of the binding Kāma are completely removed so as to facilitate such realisation. Such inner modification or Samskāra is called "Dharma". Dharma and Mōksha therefore go together. We have thus four Purushārthas, rather, two sets of them, *Artha-Kāma* and *Dharma-Mōksha*.

Mōksha is the ideal of the Hindu, and Kāma that of the Non-Hindu.

7. The chief object or aim (Parama-Purushārtha) of the Hindu is Mōksha, his auxiliary aim (Avāntara Purushārtha) being Dharma. In as much however as the worldly-minded man cannot give up his longing for Artha and Kāma at once, he is allowed for sometime to have them, but even then subject to considerable limitations and restrictions which are prescribed by the Hindu Śāstras and which virtually make Artha and Kāma together auxiliary to Dharma. In fact, strictly speaking, Artha and Kāma, in their lower ordinary sense stated above, are not considered Purushārthas at all by the true Hindu knowers, as neither of them is worthy of being sought for by men who realise that they are more than mere animals and that they have a spiritual end to

reach. Artha and Kāma, which are included among the Purushārthas, are altogether different[1]. Kāma-Purushārtha is the desire to secure Dharma and through it to realise Mōksha. Such Kāma is indeed in itself an acquisition. Artha-Purushārtha is the properly acquired material means to enable the right fulfilment of Dharma. Leaving aside for the present this higher and truer meaning of the terms Artha and Kāma and understanding them in their lower, ordinary sense alone, it may be said that the final aim of the non-Hindu is merely Kāma, his auxiliary aim being Artha. In short, *Dharma-Mōksha is the Supreme Ideal of the Hindu, and Artha-Kāma in the lower sense is that of the non-Hindu.*

The conception of Dharma.

8. One may well ask whether the term "Dharma" does not denote acts of charity, right conduct and religious devotion, and whether the existence of philanthropic and religious institutions among the non-Hindu communities does not indicate that "Dharma" also is an aim of human activity even among the non-Hindus. The answer is "No". Right conduct and acts of charity and devotion are not by themselves "Dharma", nor do they, outside India, have any reference to the creation of Dharma as defined in para. six above. In fact, Dharma and its reverse Adharma, in their true significance, are unknown to the non-Hindu. Acts of charity among the non-Hindus are only intended as the means of securing Artha-Kāma for those who cannot themselves afford to have them. Even in regard to ordinary morality and right conduct, the non-Hindu, especially the newly civilized communities of the West, can point to no sure foundation or co-ordinating principle; and the various theories propounded, namely, the Utilitarian Theory, the Moral Sense Theory, the Intuition Theory and such like, only show how far indeed the modern intellect, which will recognise no authority but its own, has to be groping in the dark. The non-Hindu, again, who is religiously inclined is content with saying that the object of all acts of devotion, charity and right conduct is to secure the benevolence of the Almighty God. The Hindu philosopher however says that, without a correct knowledge of the Śāstra (Hindu Science), which deals with Dharma-Adharma, and of the unity and universality of the Self in all, there can be no grasp of the true fundamental principles of morality and right conduct or of charity. No

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1. अर्थो नाम पूर्वोक्तधर्मानुकूल्यागादिसाधनीभूतधनधान्यादि । कामस्तु उक्तधर्मजनककर्मसु प्रवर्तकः "धर्मो मे भूयात्" इतीच्छारूपः ; न तु निषिद्धकर्मकारकः कामः, तस्य पुरुषार्थत्वाभावात् ; प्रत्युत पुरुषदुःखहेतुत्वात् ॥ Purushārtha-Nirnaya.

doubt, Dharma, which means inner right modification, is helped and even partly brought about by good conduct and well-directed charitable and devotional acts; and this is the reason for the popular application in India of the term " Dharma " to such conduct and acts themselves (good Karmas). But the fact remains that " Dharma ", as the effect, is different from such conduct and acts which are among its causes. The circumstance that the inter-relation of Dharma and Karma is one of mutual causal influence cannot make them identical.

Superiority of the Hindu Ideal.

9. The Hindu Ideal may appear to be rather unique. It is not an ideal of mundane enjoyment, nor is it a commercial or political ideal having in view earthly profit or political supremacy of one's own nation or country, but it is the supreme spiritual ideal of Mōksha or absolute liberation from conditioned existence, attainable through the preliminary training in Dharma. Though peculiar, the Hindu Ideal is nothing strange or unnatural. The non-Hindus all aim at existence, knowledge and happiness, and so do the Hindus also. The former are content with aiming at a shadowy, crippled sort of fettered existence, knowledge and happiness, because they know of nothing better. The Hindus, being aware of the possibility of a superior and truer state of life and being, far above and beyond what is aimed at by others, naturally strive to reach that state. The Hindu Ideal is not therefore altogether opposed to the non-Hindu Ideal, but only goes some steps higher than the latter. It is the Ideal of true or permanent and complete emancipation from the condition of bondage, ignorance and misery that we now know of. It is one of direct realisation of the superior state of the true Self, in which existence is unconditioned by the body, and consciousness and happiness are unconditioned by the senses and the mind and by objects. In it there is the unfoldment of the spiritual fulness of the Self in all, great or small, happy or no, as these all may appear now. It is indeed, whether known as such or not, the final goal for all the living, the only true ultimate object of life. It is the Ideal that is at the head of all other human ideals. In fact, *the Hindu Ideal is the Sublime Ideal of all Ideals.*

Doubts.

10. Doubts, no doubt, may arise in the mind of the inquirer as to the possibility of a state of being without body and mind, and as to whether the superior Hindu Ideal can be a true one actually realisable in the end or is only the creation of a lofty imagination. Some of the later chapters of this part of the book will clear doubts like these and show that the Hindu Ideal is not only true, but is *the only true one,* and that the lesser ideals of the non-Hindu humanity are all but imaginary, fleeting ones.

11. Those who claim to be true Hindus should not fail to profit by the exceptional feature of their high Ideal. When we are assured that there are ways and means open to us to attain a glorious state of eternal existence, infinite consciousness and unqualified bliss, why should we ignore them (unless, of course, we are hopelessly stupid or suicidally sceptical or perverse) and be grovelling in the pitiable state of worldly life characterised by a birth-and-death-bound limited existence in a filthy body, by a twinkling finite mind-consciousness largely darkened by ignorance all round, and by a few drops of doubtful happiness inseparably associated with pain and misery ?

Our interest.

CHAPTER II

THE SCIENCE OF SCIENCES

Introduction.

1. Ātma-Vidyā, which describes the nature of the highest Ideal of life and leads to its realisation, is the highest science. It is the science of the Self. The Self being known, there is nothing else to be known. The Self alone has real existence, and it is One. Everything else is but the illusive appearance of the one Self[1]. The Self is *Sat*, the ultimate noumenon; It is *Chit* or infinite consciousness; It is *Ānanda* or absolute bliss[2]. It is the realisation of our oneness with the Self in its three-fold aspect that is the final goal of all pursuit of knowledge[3], and this is the Hindu Ideal. We shall try, as we proceed, in this part to know more about this Ideal and in the second part about the ways and means of reaching it.

Study of the universe.

2. Life is as inscrutable as it is common. To know what life is is to know its purpose. Wisdom arises from the right knowledge of the purpose of life. By 'Wisdom' is meant discrimination of truth and untruth and proper use of knowledge of the laws of the universe, a thorough comprehension of the nature of life and its object and of the true relation between the individual life and the rest of the universe. Without such 'Wisdom' no idea of life is perfect and no fragments of imperfect knowledge can reflect Truth in its purity and entirety. Such wisdom is partly the result of a careful study of the universe in its several aspects under proper guidance. The universe presents itself as containing differentiated objects and as exhibiting innumerable and varied events. Everywhere we see forms, everywhere appearances, and ceaseless changes are going on on all sides. What is it

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1. ब्रह्मैव सर्वं नान्योऽस्ति । Tejō. Up.
2. सत्यं ज्ञानमनन्तं ब्रह्म । Tait. Up.
   रसो वै सः । Tait. Up.
   विज्ञानमानन्दं ब्रह्म । Bṛhad. Up.
3. तद्ब्रह्माहमिति ज्ञात्वा ब्रह्म संपद्यते ध्रुवम् । Amṛta. Up.
   केवलं चित्सदानन्दो ब्रह्मैवाऽऽत्मा यथार्थतः । Sūta.
   सच्चिदानन्दमात्मानमद्वितीयं ब्रह्म भावयेत् । Vajra. Up.
   आत्मानं सच्चिदानन्दमनन्तं ब्रह्म सुव्रत ।
   अहमस्मीत्यभिध्यायेद्ध्येयातीतं विमुक्तये ॥ Darśana. Up.

that is ever changing in appearance? What is it of which these are forms? There must be something real and substantial which bears these forms, which puts on these appearances. There must be something ever changeless that underlies these changing phenomena[1]. These changes, forms and appearances are impermanent and therefore unsubstantial, but *that* must be real which is behind these manifestations and of which these are representations. Under the floating phenomena there must be a stable noumenon. The universe may therefore be studied in its two main aspects, the noumenal and the phonomenal[2].

The sciences classified.

3. The science which deals with the universe in its noumenal aspect is called 'Ātma-Vidyā'—'the Science of the Self'. The knowledge of the phenomenal side of the universe has reference to two kinds of science, the one being the science of material manifestation, that is, of gross matter, and the other the science of thoughts, their resources, their development and their decline. The former may be called 'material science', the latter 'mental science', and both together 'phenomenal science'—'Anātma-Vidyā'. In the phenomenal science the appearances are taken as real and their laws are studied accordingly. In Ātma-Vidyā, the noumenal science, however, the appearances are considered as but manifestations for the time being, and the reality, the Self or Ātmā, is treated of as under such manifestations.

Relative value of the sciences.

4. In considering the relative value of these different sciences, it is found that the sciences of matter and of mind are auxiliary to the noumenal science[3]. The knowledge of the Self, with the consequent realisation of the supreme bliss and peace, which is the aim of Ātma-Vidyā, is attained largely through the knowledge of the unreal and undesirable nature of phenomenal existence[4]. The rise of this latter knowledge is in a great measure helped by a careful study of the sciences which deal with phenomenal existence[5]. The phenomenal sciences, being but the auxiliaries to the science of the noumenal

1. सर्वा हि कार्यकरणादिविक्रिया नित्यचैतन्यात्मस्वरूपे सर्वास्पदभूते सत्येव भवन्ति । Īśā. Bhāṣya.

2. लोको हि द्विविधः—आत्मलोकोऽनात्मलोकश्चेति । Jeevan.

3. ब्रह्मविद्यां सर्वविद्याप्रतिष्ठाम् । द्वे विद्ये वेदितव्ये परा चैवापरा च । Mund.Up.
तद्ध्यग्र्यं सर्वविद्यानां प्राप्यते ह्यमृतं ततः । Manu.

4. परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् । Mund. Up.

5. पूर्वं तावदपरविद्याया विषयप्रदर्शनार्थमारम्भः । तद्दर्शने हि तन्निर्वेदोपपत्तेः । Mund. Bhāṣya.

Self, serve as handmaids to the latter. As a matter of fact, *Ātma-Vidyā is the Science of all Sciences.* Mind, limited as it is, is not competent to grasp the real nature of the unlimited, absolute Self. It may be said to have some conception of the Self by knowing the unreality of the limitations that may appear to envelop the Self. Hence to know the Self, the nature of the manifested universe and its laws may be studied directly, and the nature of the Self can, in consequence of such study, be inferred with considerable certainty. When the mode of working of the phenomenal universe is fully ascertained, and the amount of peace, knowledge and happiness derivable from it, as such, known, definite knowledge arises as to the futility of everything phenomenal in this universe of limitation and change. The mode of phenomenal working may be ascertained by a careful examination of the physical laws and a thorough analysis of the mental states.

Phenomena classified.

5. Phenomena in general may be classified under three heads, those relating to (1) Gross matter, comprising solid, liquid, luminous, gaseous and spatial substances and life physical,

(2) Lower or impure subtle-or-mental matter, and life "desireful" (Mānasic but Kāmic), having reference to mental states which tend to one's own enjoyment or freedom from pain, generally considered as derivable through gross matter, and also other states of mind which originate, directly or indirectly, from such mental states and follow them agreeably thereto, and

(3) Higher or pure subtle-or-mental matter, and life "truly mental" (Mānasic and non-Kāmic), having reference to all states of individual consciousness other than those referred to above[1].

Matter and Life.

6. We thus see that in each class of phenomena there are two sides to be considered, the matter side and the life side. Life in gross matter is physical energy or force. Life in the kind of matter referred to in the second class above is selfish desire. Life in pure mental matter is non-selfish thought. Taking all the classes of phenomena together, as regards "matter" and "life" by themselves, it is a well-known truth that neither of them can exist without the other. They are inseparable. There is no matter without life, and no life is exhibited except through matter. There is nothing like dead matter. All that we see, hear and otherwise sense is some representation of life. If the animal exhibits life by movement, and the vegetable

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1. मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ।
अशुद्धं कामसंकल्पं शुद्धं का[illegible] ॥ Amṛta. Up.

by growth, the gross mineral does the same by crystallization, attraction, repulsion, selective action and exhaustion. Whenever we think of "matter" we cannot but include "life" in the conception and *vice versa*.

Matter and Mind.

7. In the above classification of phenomena the term 'matter' is used in connection with mental states also. Some western psychologists however hold that matter and mind are different, in that 'mind' is 'unextended' while matter is 'extended'. They study the 'mind' from the point of view of 'physical matter' and find, comparing the mind with physical matter, that the former is not subject to the law of extension. It is no doubt true that the conception of space appears to be more intimately connected with physical matter. But still, if we study the 'mind' from a higher platform and with closer observation, we find such conception not the less connected with mental states.

Both have "extension".

8. Let us in this connection consider what 'mental state' is, adopting the definition and the analysis of 'mental states' given by some prominent western psychologists who hold that the 'mind' is 'unextended'. It is said that each mental state can be analysed into, and defined as the total of, feeling, intellect and will, though in actuality any of these three cannot be experienced apart from the other two. 'Feeling' is the consciousness of being affected by something external to what is affected. The notion of 'externality and internality' is necessarily implied in 'feeling'. A line of separation is, as it were, drawn between the external and the internal. The external has its existence outside the internal, and the internal away from the external. In other words, the internal cannot *extend* beyond its internality into the external, and the external cannot *extend* into the internal. As in 'feeling', we have the notion of externality and internality, that is, the notion of extension, in one aspect, present also in 'intellect' and in 'will'. The chief feature of 'intellect' is said to be the perception of similarity and difference. The perceiving intellect is necessarily realised as being outside the phenomena whose similarity or difference, among themselves, is perceived. Intellectual perception is possible only when the perceiving Subject and the perceived Object are realised as existing each outside the limit of the other, the one not *extending* into the other, and when the phenomena, compared or contrasted, are themselves in existence each outside the limit of the other or others. Hence, the notion of extension forms an integral part of all intellectual conceptions. Similarly, 'will' has reference to the prompting to secure or avoid something outside the volitionary principle itself. Without extension being present, neither 'feeling' nor 'intellect' nor 'will' therefore can possibly exist.

Again, the presence of extension in mental states may be discerned by a consideration from another point of view also. Extension in the region of mind has also reference to the comprehensibility of mental states. For instance, the general feeling of sympathy for human beings alone is less extended than sympathy for all beings human and sub-human. An intellect which can grasp only a small number of ideas in a given time must be considered as less extended than the intellect which can receive and work on a larger number of similar ideas in the same period. The mighty will of a man like Hannibal or Napoleon or Kaiser Wilhelm is more extended than the will of an ordinary man to secure his neighbour's house. The use of the term 'extension' in these cases is not merely figurative. A mental state without extension is as inconceivable as a physical state without it. In fact, extension, which by virtue of its boundaries necessarily implies limitation, is the basis of manifestation in nature. Phenomena, of whatever kind, physical or mental, have as their common property 'extension'. Where there is no extension there phenomenal manifestation cannot be. It is wrong to point to 'extension' as marking the difference between 'matter' and 'mind'. 'Extension' marks the difference, not between 'matter' and 'mind' *inter se*, but in fact between 'matter and mind' on the one side and 'Spirit or Self' on the other, between the relative, manifested or phenomenal on the one side and the absolute, unmanifested or noumenal on the other side.

Both are "matter".

9. Most of the western authors who have written on psychology, the science of the mind, and who have really placed the thinking world under obligations to them for their clear exposition of the laws of mental states as comprehended by them, appear not to have noticed the fact that the 'mind' has its matter-side and its life-side. The matter-side in a physical state is easily recognised, because it can be seen through the physical eye and the presence of extension is directly perceived by muscular sensation. In the same way, the matter-side of a mental state can be cognised by means of a sense sufficiently developed for use in the subtler region, as is the physical organ in the physical region. Again, in physical states 'extension' has reference only to their matter side, not to the life-side. In the mental phenomenon also 'extension' has reference only to its matter-side. The western psychologists, not knowing yet the existence of the matter-side of the mind, have some of them vaguely and generally stated that the mind is 'unextended'. The life-side of phenomena in any region has itself no reference to extension or limitation except that which appears to be superimposed on it by its corresponding matter-side. The *life-side* represents the Spirit or *essence of* things. The *matter-side* has reference

to the *forms* of things. So, comparing together physical matter and the mind, with their respective two sides, it is found that both of them are equally matter and are subject to the law of extension.

Same in essence.

10. Matter in the physical region is the same in essence as matter in the mental region. The only difference is:—the former is gross, and the latter subtle. Mental matter is subtler than physical matter, mental life or thought is subtler than physical life or force—(The subtlety or otherwise in the nature of life is because of the subtlety or otherwise of the material through which the life manifests itself. The life by itself is neither subtle nor gross and knows no differentiation. It is one and universal.) Physical matter, having the property of extension, cannot be analysed into ultimate atoms having no extension. Whatever may be the minuteness of the atom, it must have some length, breadth and thickness, however small[1]. If it should have these properties, it cannot be said of it that it is incapable of further division. Any such further division or analysis, if actually made, will take away the separated constituents of the physical atom from the category of 'matter' in the popular sense of the term, namely, 'physical matter', and transfer them to subtler or mental regions of refined states of existence, according to the ascending gradations of subtlety of matter, and '*Extension*' subsists throughout still.

Desire for happiness.

11. Thus we have in brief referred to matter and mind and life physical and mental. We are told that all our troubles and bondage, as well as our relief from them, arise out of the 'mind'[2]. Mental states are of two classes, the selfish and the non-selfish. The former belong to the second class of phenomena referred to above, and the latter to the third class. Selfish mental states or desires are the cause of bondage and troubles; pure unselfish thoughts lead to liberation and bliss[3]. The first class of phenomena, gross matter and force, by themselves, do no harm to us. Most of our training and education in the earlier stages ought to be in the

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1. परमाणूनां परिच्छिन्नत्वाद्यावत्यो दिशः—षट् अष्टौ दश वा—तावद्भिरवयवैः सावयवास्ते स्युः । Sūtra Bhāṣya II 2 (17).

2, मन एव मनुष्याणां कारणं बन्धमाक्षयोः । Amṛta. Up.

3. वन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम् । Amṛta. Up.
सविषयं मनो बन्धाय निर्विषयं मुक्तये भवति । Maṇḍala. Up.
द्वे पदे बन्धमोक्षाय निर्ममेति ममेति च ।
ममेति बध्यते जन्तुर्निर्ममेति विमुच्यते ॥ Varāha. Up.

direction of getting rid of all kinds of selfish desire and cultivating the opposite virtues. Looking around us we see that almost all thinking beings of this world are influenced by desire to secure pleasures. It is desire that prompts them to action. Action however results in either pleasure or pain. In most cases the resultant pleasures are far out of proportion to the degree to which desire is stretched. Even in other cases, pleasures soon cease to be pleasures; psychologists know that pleasures are not pleasures if they do not so cease to be. Cessation of pleasure is itself painful and is also in many cases followed by positive pain. If this is so, why should all run after pleasures? The reasons are these:—

(1) The real nature of pleasure is in many cases fully understood only during and after actual enjoyment, and not before. The antecedent ideal enjoyment far exceeds in most cases the actuality in intensity.

(2) The circumstances attending the actual enjoyment of pleasures (which are considerably tempered by such circumstances) are not wholly considered or anticipated before the enjoyment begins.

(3) A reason more important than the above is:—The supreme bliss being the inherent nature of the all-pervading Self, as will be shown later on, the individual experiencers, having for their basis or essence the same Self, desire and attempt to secure, within the limitations put around them, something of that bliss. This however is not possible so long as these limitations are preserved. For the above reasons almost every one is hunting after pleasures, the object of desire, although there is not much in them that is worth struggling for.

A mental disturbance.

12. We shall then take 'desire' by itself as a mental state and consider whether in its own nature 'desire' is attractive. There can be no desire without there being in the mind a sort of commotion or conflict. 'Desire', when analysed, shows that there is either a memory of past experience of pleasure or a vivid imagination of possible pleasure and that there is a present motive or prompting to secure that pleasure, but coupled with a present inability to grasp it. This present inability is a necessary element in desire, because, if otherwise, there will be no desire but actual enjoyment. If, however, there is neither inability nor actual enjoyment, it is a state untroubled by desire, a state in which the mind has no *immediate* concern with the particular object of enjoyment. So, this simultaneous consciousness of conceived pleasure and of the present absence of the same, along with the present inability to enjoy it, gives rise to a state of mental disturbance of a painful character. Hence, we see that neither in desire by itself as a mental state, nor in its resultant pleasures, is there happiness, pure and simple.

Desire and the Law of Karma.

13. Still, 'desire' we *do* find in everyone. Everywhere we see a little of enjoyment and much of suffering. Particular desires result in particular experiences of pleasure and pain. Such experiences require particular environments. By 'environments' are meant differentiations in the external world and particular circles of connected beings. Desires, as mental states, being but subtle forces in nature, forces which must have their results, beings of particular tendencies and desires have to be placed within particular environments for properly acting out those tendencies and desires and for bringing about their appropriate results[1]. Definite environments and definite beings appear to have a kind of mutual, causal relation and dependence. This mutual dependence, this causal connection, as also the experiences consequent on desires, have their own law, and that is the '*Law of Karma*'. This law it is that rules the universe. It is in obedience to this law that differentiations are taking place everywhere and that pleasures and pains are distributed to all individuals according to their respective deserts. This law of Karma thoroughly accounts for the differences in manifestation and the differences in capabilities, opportunities and experiences. But, this law of Karma, being the law of results of desire, can have its operation only where 'desire' exists. Where there is no desire, there this law cannot be enforced. This universe, which is swayed by the law of Karma, cannot be as it is, were there not 'desire' at the bottom of it[2]. This law cannot fail of its due enforcement, and such enforcement means pain or pleasure mixed with pain. If we should really want to get out of the operation of this law, we should be prepared to keep off from us *that* wherein this law has its source, namely, desire. The desire-side of the mind ought to be put down.[3] Let us consider now the third class of phenomena.

14. This class includes all higher mental states, thoughts of pure love, aspirations of the noble kind, thoughts on science and religion.

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1. कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र । Muṇḍ. Up.
2. कामो नाम महान् जगद्भ्रमयिता ।
   विश्वस्य वृद्धिं स्वयमेव काङ्क्षन् प्रवर्तकं कामिजनं ससर्ज ।
   तेनैव लोकः परिमुह्यमानः प्रवर्धते चन्द्रमसेव चाब्धिः ॥ Sarva-Saṅgraha.
3. यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
   अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ Kāṭhaka. Up.
   विहाय कामान् यः सर्वान् पुमांश्चरति निस्पृहः ।
   निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ Gītā II, 71.
   आशा हि परमं दुःखं नैराश्यं परमं सुखम् ॥ Bhāgavata, xI, 8.

So long as any one dwells in this lofty region of thought, he is not disturbed by misery; and his happiness lies in his mental wealth. But, there is one root of evil even in this region. The mind has been shown to have the property of extension. Extension implies limitation by virtue of its limits of boundary. The limit of extension of the mind is the limit of the mind itself. The scope of operation of the mind has reference to the limitations of the mind. The mind being in one aspect, as shown above, but 'matter' or manifestation in nature, it is different from the Thinker who works through it, and still more different from the One within, who merely *witnesses* the rise and fall of mental states and their results, the activities of the Thinker. Limitations belong to the mind and the body, not to this witness who is the real Self. Still, the mind appears to superimpose its own characteristic of limitation on the Self who, being for the time taken as the Thinker, seems to function through the mind. Who the Thinker is will be shown later on. It is this superimposition of limitation on the Self that gives rise to the idea of individuality. In the 'individual' we find the consciousness of the *I* and the *non-I*. He, in ignorance, considers himself as one essentially separate from the rest of the universe. This idea of separateness is at the bottom of all fear[1] and hate, the two chief posts of evil. As long as this notion of exclusion, based on ignorance, is in him, that is to say, as long as there is the apparent superimposition of mind-limitation on the Self, the individual is in danger of falling from his height of mental glory, as the desire-side of his mind may, in a weak moment of ignorance, regain supremacy and captivate him, culminating in the end in the experience of evil. His mind, which is only his manifestation, which does not remain always the same, which is impermanent and which is differentiated from other minds, is mistaken by him to be himself; and worse than this, he sometimes identifies himself with even the physical body that he wears. He does not see that his body is ever changing, second by second, while *he* remains changeless. He does not see that the body, which is said to be his at this moment, has in it no particle of the body that he wore seven years ago, as the physiologists know, while *he* is that same entity that was in existence not only before seven years, but long, long before as many Kalpas or cycles of the universe, in fact, coeval with the beginningless time. His mind again is not himself. His mental states of today are different from those of yesterday, and neither of these two sets of consciousness can recognise the other, they being thorough strangers to

Individuality and the path of knowledge.

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1. द्वितीयाद्वै भयं भवति । Bṛhad. Up.

each other. But the Reality in man, the Self or Ātmā, who is the persistent witness of thoughts and actions and the one underlying substratum for these several phenomena, enables them to appear as connected with one another by a thread of individuality. This 'individuality' has to be raised to 'universality'. To state more correctly, the appearance of individuality in the Universal Self has to be removed, rather, realised as untrue. This is possible only by the rise of knowledge or Jñāna to the effect that the all-pervading one Supreme Self, the underlying noumenon of all phenomena, appears as " Individual Soul " on the scene of phenomenal life when manifesting through the bodies of limitation, the physical and the mental. The conventional distinction between *Self* and *Soul* will be explained later on. The reality or otherwise of the individualisation of the Self depends upon the reality or otherwise of such limiting bodies used for manifestation. That neither these bodies nor the fact of limitation with its retinue of illusion and evil can be 'real', in the proper sense of the term, will be shown in a future chapter. Along with the knowledge of the unreal nature of such bodies of limitation, arises also the knowledge that the manifestation of the Self through such bodies is itself not real. On the rise of such knowledge, Ātmā is revealed in his own unlimited supreme state of bliss, beyond all fear and hate, and illusion and evil, and the oneness of the many is realised for evermore.[1]

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1. यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । Taittiriya. Up.
यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ Īśā. Up

CHAPTER III

THE INDIVIDUAL SOUL

A method of study.

1. It was mentioned about the end of the last chapter that, by an apparent super-imposition of limitation on the Self, the Individual Soul appears on the scene of phenomenal life. This Individual Soul is called Jeevātmā. Let us try now to study a little more fully the nature of this Jeevātmā who is the Soul of phenomenal life. A right understanding of the nature of the Jeevātmā means also a right understanding of the nature of phenomenal life. To study thoroughly the nature of phenomenal life, it is necessary that the most complicated of phenomenal existences must be taken up and analysed. The subject of such analysis ought to have in itself all the aspects of phenomenal life exhibited. Such a subject for study, we are told, is found in 'man'. The study of man is the study of the universe.

Study of man.

2. Man has a physical body. He has gross tendencies and desires. He has higher thoughts and aspirations. The physical body alone, for obvious reasons, cannot be the 'man'. The desires are not the 'man', for they are many and they appear and disappear while the 'man' continues the same all the time. Higher thoughts also for the same reason cannot be themselves the 'man' In the 'man' we find, in addition, a something which rules the physical body and guides and controls desires and thoughts. I compel my physica. body, while writing this, to be in a particular posture for some time. Desires which are not consistent with the ideas herein expressed are not admitted and, if they come in stealthily, they are soon forcibly ejected. Even thoughts of a higher kind which are not wanted at present are dismissed, and I am able to select only such thoughts as are required for my present purpose. So, there is a mighty Principle in man that is the master of his physical and mental activities. This master is the Real Actor, the 'Individual Soul' or 'Jeevātmā'. The study of man means the study of this Jeevātmā with certain physical and mental natures. Physiology and connected sciences deal with the physical body alone. Psychology and connected sciences consider and analyse the mental nature of man. In this chapter it is only intended to briefly inquire into the nature of 'Jeevātmā' in man.

Necessity for Faith.

3. What is 'Jeevātmā'? This question relates to an existence which is, as indicated above, beyond the physical condition and beyond the mental also. Those who have studied only the physical side of man's nature can know nothing about it. Those who are using their powers of investigation and analysis for discovering the nature of, and the laws relating to, desires and thoughts cannot directly know about Jeevātmā who is beyond them. Jeevātmā cannot be known through the mind. Whatever is had through the mind is a mental state. Jeevātmā, as mentioned above, is the controller of mental states and is therefore different from them and transcends them. Then, how is 'Jeevātmā' to be known? As regards knowledge generally there are, among others, four principal ways of getting it. They are sensation (Pratyaksha), reasoning (Anumāna), authority (Āgama) and self-realisation (Swānubhava). Pratyakshajñāna is knowledge received through the five senses. Anumānajñāna is knowledge reached by the process of reasoning. Āgamajñāna is knowledge attained through information from sacred utterances. And above these three is found Swānubhava or self-realisation which is the most certain and conclusive of all the four. Jeevātmā is beyond and above sensations or mental impressions got through the sense-organs. The senses cannot reach him. It is therefore said that Jeevātmā cannot be the object or Vishaya of Pratyakshajñāna.[1] Nor can he be directly known by any process of reasoning. All reasonings belong to the region of mental states and can never discover Jeevātmā[2] who is beyond them, having them under his control. Therefore, we are told that Jeevātmā cannot be the object of Anumānajñāna[3] also. The other two chief portals of knowledge are Āgama and Swānubhava. The latter is at present out of question so far as most of us are concerned. It will be long before we shall be able to actually recognise by our Swānubhava-realisation the true nature of our Self. As we are at present situated, our only hope is in Āgama.[4] It is only through revelation and the words of

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1. न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चिदेनम् । Kāṭhaka, Up.
   न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैः । Muṇḍaka, Up.
2. न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।
   यन्मनसा न मनुते येनाहुर्मनो मतम् । Kēna. Up.
   नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा । Kāṭhaka, Up.
3. नैषा तर्केण मतिरापनेया । Kāṭhaka, Up.
4. सत्यमेवं प्रत्यक्षादिभिः प्रमाणैर्न परः प्रत्याययितुं शक्यः । आगमेन तु शक्यत एव प्रत्याययितुम् । Kēna. Bhāshya.
   प्रोक्तान्ये नैव सुज्ञानाय प्रेष्ठ । Kāṭhaka, Up.

the Great Ones who have had Swānubhava-experience of the Self we may be able to ascertain the nature of the Self. If we have no faith in them we have indeed no other means of knowing about it, and we must wait until such faith comes to us. Faith is necessary and we cannot afford to despise it. In fact, in no department of knowledge can anything be known without some degree of faith in the words of others. If faith in Āgama is secured by the student of Ātma-Vidyā, it lays before him a vast store of information regarding the real nature of the Self.[1] By Āgama is herein meant the Sacred Vēdas and Smṛitis and other philosophical and theological works and teachings of great Sages and Seers following the Vēdas and the Smritis. In the light of Āgama as thus understood, let us consider in brief the nature of Jeevātmā.

The Five Kōśas.

4. Jeevātmā in man is generally considered to be the experiencer, thinker and actor. He ensouls the physical body receives sense-impressions, thinks, desires and acts. Sensations, thoughts, desires and the will belong to the life aspect of the subtle body of Jeevātmā, called 'Mental body'. In other words, they are the result of the ensouling of the mental body by Jeevātmā. Physical life is the result of the ensouling of the physical body, the body of food or Annamaya-Kōśa, by Jeevātmā. This ensouling or enlivening of Annamaya-Kōśa means its being kept intact and interpenetrated through and through by another subtle (yet physical) body of life-currents named Prānamaya-Kōśa. As physical life is related to the physical Kōśas—Annamaya and Prānamaya, so are mental states related to the mental kōśas, called Manōmaya-Kōśa and Vijñānamaya-Kōśa, the lower and the higher mental bodies. These are termed 'lower' and 'higher' respectively, because the tendency of the former is to drag the jeeva down into worldliness and that of the latter is to raise him up to his true spiritual state of being. We are told there is a still subtler or finer body, a fifth one, by name Ānandamaya-Kōśa. This Ānandamaya-Kōśa is unlike the other or lower four bodies in that it cannot strictly be even spoken of as a Kōśa or body at all, but is only the cause of the other four, and, unlike them, it is inseparable from the nature of Jeevātmā himself. Jeevatwam or 'individuality' of Ātmā exists by virtue of this Ānandamaya-Kōśa which is nothing else than what is generally known by the name 'Avidyā', that aspect of the Power of the Universal Self which is the root of separateness and differentiation, and which is therefore called the 'causal body' ('Kārana Śarīram') of the separated Individual Jeeva. The exact nature of Avidyā will be considered later on in another

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1. श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः । Gītā, IV, 39.

chapter. Ātmā without Ānandamaya-Kōśa or Avidyā is not Jeevātmā, but the all-comprehending Sarvātmā or Universal Self. Jeevātmā is therefore called Avachchhinnātmā or Ātmā individualised or cut out, as it were, or limited by Ānandamaya-Kōśa which creates the notion of "I and thou" or Ahankāra. Although in reality the term 'Jeevātmā' denotes this Avachchhinnātmā, it is not understood always in this sense, but is also made to apply to some phenomena which are imperfect reflections or incorrect copies of the real Jeevātmā. It is because of this varied use of the term 'Jeevātmā' it has been said that Jeevātmā may be considered as of three kinds.[1]

Prātibhāsika and vyāvahārika Jeevātmās, *i. e.*, Dreamer and Thinker.

5. Let us take the ordinary man. In his waking moments he gets impressions from the outside world, uses them in the building up of his mind by comparing and contrasting, sends out mental forces, sometimes accompanied by physical action, and in a number of ways gathers manifold experiences. He who functions through the physical encasement and gathers such experiences in such waking or Jāgrat condition is known by the name of Vyāvahārika Jeevātmā whom I call, for the sake of convenience, by the name '*Thinker*' in these chapters. Let us suppose that the man is sleeping and is passing through certain dreams. In the state of dream or Svapna, as in waking moments, there is an experiencer who has his own universe about him in which he is active, experiencing pleasure and pain. These experiences, however, are not altogether original and they generally depend for their origin on the experiences of the man in his waking moments or Vyāvahārika state.[2] The dream-consciousness is generally only a twisted reflection or an incorrect and imperfect copy of the waking consciousness. Some of the waking or Vyāvahārika experiences are put together in new combinations in the dream condition, often without arrangement or coherence, and these dream experiences are considered real by the dreaming Jeevātmā, who is himself an imperfect reflection of the Thinker. If we analyse the nature of the experiencer or Jeevātmā in the dream condition, we find that he is not altogether the same as the Thinker or Jeevātmā of the waking condi-

1. अवच्छिन्नश्चिदाभासस्तृतीयः स्वप्नकल्पितः ।
विज्ञेयस्त्रिविधो जीवस्तत्राऽद्यः पारमार्थिकः ॥ Vākyasudhā.
पारमार्थिको व्यावहारिकः प्रातिभासिक इति जीवस्त्रिविधः । एते जीवाः क्रमेण सुषुप्तिजाग्रत्स्वप्नाभिमानिनः । Vāsudēva Manana.

2. यद्दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुश्रृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति । Praśna. Up.

tion, but, at the same time, appears as if linked to the latter, and he seems to comprehend his oneness with the Thinker, having memory, during the dream, of the waking experiences to some extent, though greatly limited. The experiencer in the dream is not exactly the experiencer of the waking state but is, as it were, a partial reproduction of the latter. The characteristics of the dreamer are all imperfect reflections of the characteristics of the waking Thinker. The experiencer or Jeevātmā of the dream is therefore called Prātibhāsika-Jeevātmā or 'Jeevātmā by reflection'. As soon as the dream vanishes and the man is awake, the Prātibhāsika Jeevātmā, whom I shall call "Dreamer," along with his own universe, disappears altogether. The Thinker recollects certain experiences of the dream, sometimes vividly, sometimes dimly. Now a doubt may arise :—if the Dreamer is only a reflection or copy of the Thinker and therefore different from him, how is recollection of the dream experiences possible ? The words 'reflection' and 'copy' ought not to be understood in their ordinary sense. For want of better words these are used. What happens is this. The Thinker divides himself, as it were, during sleep, into the perceiver, the Prātibhāsika-Jeevātmā or Dreamer, and the perceived, the Prātibhāsika Jagat or dream-created cosmos.[1] If we carefully examine whence the dream-seer and the dream-seen come, we find that both of them emerge from within the waking experincer, the Thinker. No doubt, the Dreamer is not exactly the same as the Thinker, but only a partial reproduction of the latter. Still, on the termination of the dream state, both the dreamer and the dream-cosmos merge into their source, the waking Thinker, and it thus becomes possible for the latter to recollect the experiences of the dream-condition. When once the dream vanishes, both the perceiver and the perceived of the dream are seen to be unreal and as but impermanent dual modifications of the perceiver in man while awake. But as long as the dream continues, the Dreamer is real, and so also the dream-cosmos. What is it that makes these appear real ? It is the Nidrā-Mōha or illusion of sleep under whose influence the dream activity is going on. Reality of the dream and of all its experiences vanishes as soon as sleep is shaken out, and the perceiver and the perceived of the dream are no more to be found.[2]

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1. स्वात्मनि संहृतश्रोत्रादिकरणः स्वप्ने महिमानं विभूतिं विषयविषयिलक्षणमनेकात्मभावगमनमनुभवति प्रतिपद्यते । Praśna. Bhāshya.

2. प्रातिभासिकजीवो यस्तज्जगत्प्रातिभासिकम् ।
वास्तवं मन्यतेऽन्यस्तु मिथ्येति व्यावहारिकः ॥ Vākyasudhā.

Vyāvahārika and Pāramārthika Jeevātmās *i. e.*, Thinker and the Soul.

6. Then, let us consider the nature of the Vyāvahārika-Jeevātmā or Thinker. The Great Ones tell us that our waking experiences are as much unreal as the dream experiences and that the Thinker, our present 'I', is as much impermanent as the dreamer. No doubt, so long as our consciousness is working in the Vyāvahārika condition, we, the present perceivers, are all real, and the universe around us also, in the same way as the dream experiences were real so long as the dream continued. Relatively speaking, as between the waking or Vyāvahārika condition and the dream or Prātibhāsika condition, the latter appears to be unreal and the former real. Until the real is brought under actual experience, the unreal appears real by illusion. In the case of the dream, the creator of this illusion is Nidrā or sleep. We are told that there is a state which is more permanent and real than our present Vyāvahārika waking state and that what is now considered by us as real is in fact unreal. Of course, it is not easy for us to believe that our present realities are unrealities, as it is not easy for the dreamer to believe in the unreality of his dream experiences. Still, we are assured by authority that the present Thinker in man, the Vyāvahārika-Jeevātmā, is himself unreal and is but a bad copy or partial reproduction of the Real Soul or Pāramārthika Jeevātmā. The Thinker bears to the Real Soul a relation analogous to that between the Dreamer and the Thinker.[1] As the dream-perceiver and the dream-cosmos are created within the Jeevātmā of the waking state through sleep, so the perceiving Thinker and the perceived universe of the waking Vyāvahārika state are created within the Pāramārthika-Jeevātmā or Soul through the *great sleep*, the deluding Avidyā, the root cause of multiplicity in existence.[2] The real or Pāramārthika-Jeevātmā creates, as it were, in himself, through the intervention of the dividing Avidyā, a dual manifestation as Thinker, the Vyāvahārika-Jeevātmā, and objects of perception, the Vyāvahārika-cosmos, in the same way as the Thinker creates out of himself the subject and the object of the dream state. The Jeeva of the waking state therefore is not in reality the same as the Soul, but is only one of his two manifestations or appearances, namely, the appearance as the Subject in the waking state or Thinker, called Chidābhāsa. So long as our consciousness is working in the Vyāvahārika state, this Chidābhāsa or Thinker

1. संसारः स्वप्नतुल्यो हि रागद्वेषादिसंकुलः ।
स्वकाले सत्यवद्भाति प्रबोधेऽसत्यवद्भवेत् ॥ Ātmabōdha.

2. यथा स्वप्नप्रपञ्चोऽयं मयि मायाविजृम्भितः ।
तथा जाग्रत्प्रपञ्चोऽपि मयि मायाविजृम्भितः ॥ Sūta.

and the perceived universe around are all real. But if the deluding cause, the sleep of Avidyā, is removed by Parā Vidyā or true knowledge, secured through the words of the Holy Guru, this Thinker, as also this universe, disappears altogether,[1] and the real Pāramārthika-Soul, who appeared to be till now under the influence of the limiting and separating Avidyā and all along dreaming, so to say, by creating multiplicity within himself, stands alone and supreme for ever-more in the Infinitude of Sat-Chit-Ānanda.[2] It should be borne in mind that by true knowledge (Jñāna) is meant not intellectual conception or grasp which is only a mental state, but direct Self-realisation. Just when such realisation is near at hand, the unreality of our present conditions and environments will become apparent. It is such realisation that is promised to us by the Great Ones. Only, we should be prepared to listen to their words of wisdom and to follow them in the way prescribed by them. Some of us may remember that in some of our dreams themselves we have discussed whether our then experiences were real or only dreamy. Our present discourses and discussions about the unreality of this universe are of a similar kind. If at the end of such enquiries we arrive at the conclusion that the Thinker in us and the cosmos around must be unreal, then it will become easy for us to shake off Avidyā which seems to veil our Pāramārthika existence and which has brought about our present limitations and the consequent degradations.

Pāramārthika Jeevātmā alone is real.

7. As soon as Avidyā is begun to be kept at a distance by ripening Jñāna or true knowledge, Jeevātmā begins to lose his characteristic Jeevatvam or individuality. He, no doubt, may remember his past sufferings and enjoyments had in the double dreamy conditions of existence, the Prātibhāsika and the Vyāvahārika, which have appeared over and over again; but he realises now, though he may seem to be still in the Vyāvahārika state, that it was not he himself in reality that had such experiences, but that it was a kind of shadowy being originating from himself on the occasions of his spiritual and bodily sleep under the active influence of Avidyā, and that he has all along been himself in his Pāramārthika or real state, without change or modification. He realises that, of the three

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1. व्यावहारिकजीवो यस्तज्जगद्व्यावहारिकम् ।
सत्यं प्रत्येति मिथ्येति मन्यते पारमार्थिकः ॥ Vākyasudhā.

2. मायावशेन सुप्तो मध्ये पश्यन् सहस्रशः स्वप्नान् ।
देशिकवचःप्रबुद्धो दीव्यत्यानन्दवारिधौ कोऽपि ॥ Ātmavidyāvilāsa.
अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।
अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ Māṇḍ. Kārikā.

Jeevātmās, the Thinker and the Dreamer are in fact only a copy and a copy of a copy respectively of the Pāramārthika Jeevātmā who alone is the Real Soul.

Unity of the Soul under all conditions.

8. This Soul is the common witness (Sākshī) of the three states of existence, the waking, the dream and the dreamless sleep or Ṣushupti. In the state of dreamless sleep, the Soul is self-centred in peace and bliss, without there being any activity under the influence of Avidyā, and this Sushupti state resembles the supreme Pāramārthika state. In both the states there is Svānubhava realisation of the noumenal existence, characterised by unlimited peace and bliss. The difference, however, is that, in the state of sleep, the individual is not free from Avidyā, though Avidyā is then in a non-active condition, and that the Pāramārthika state, on the other hand, is one beyond and above the reach of Avidyā ; and, in fact, from the Pāramārthika point of view, Avidyā can have no existence at all of its own as will be shown in a later chapter. On account of the recurring active manifestation of the lingering, illusive Avidyā, the sleeper comes back to the Prātibhāsika and the Vyāvahārika states of existence. The Dreamer and the Thinker arise from the sleeper when the latter is actively affected by Avidyā. It is activity under the influence of Avidyā that preserves the existence of the shadowy or unreal Jeevātmās, the Thinker and the Dreamer.[1] This activity belongs *primarily* to that manifestation of Avidyā, which creates the distinction between the actor, the action and the thing acted upon, namely, the manisfestation as the 'mind', the creator of duality. I say 'primarily', because, even the mind cannot by itself be active without the presence of the universal source of life, the One Soul, the Witness of all. Though all activity is by virtue of this One Life-giving Source, this latter cannot be Himself the actor, because, in and for Him, differentiation necessary for action cannot be.[2] Though the Sun is the one source of life for the solar system, and his presence makes all activities possible throughout his system, he is not the

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1. चित्तस्पन्दितमेवेदं ग्राह्यग्राहकवद्द्वयम् ।
ऋजुवक्रादिकाभासमलातस्पन्दितं यथा ।
ग्रहणग्राहकाभासं विज्ञानस्पन्दितं तथा ॥
यथा स्वप्ने द्वयाभासं चित्तं चलति मायया ।
तथा जाग्रद्द्वयाभासं चित्तं चलति मायया ॥ Māṇḍ. Kārikā.

2. अनादित्वान्निर्गुणत्वात् परमात्माऽयमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ Gitā, XIII, 31.
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः । Kāṭhaka, Up.

actor, nor is he in the least affected by such activities.[1] Bodies, physical and mental, by themselves, are not harmful. It is activity in the mental body that keeps up the two conditions of being, the Vyāvahārika and the Prātibhāsika. Mental activity along with physical wakefulness or, to put it more properly, mental activity prompted from without or turned outwards, through external sense organs or organs of action as the case may be, creates the Vyāvahārika condition of the Thinker; mental activity during physical exhaustion or sleep, that is to say, mental activity turned inwards into its own store of the previously acquired impressions and tendencies (Vāsanas) is the dream. If both the bodies, physical and mental, are exhausted and do not work, there is the dreamless sleep. (It must be remembered however that cessation of physical work during sleep is only partial as the respiratory, digestive and such other life-activities within are going on then even more vigorously.) In this last condition of deep sleep, there being no mental activity, there is no duality or limitation necessary for the continued *active* existence of the two lower or shadowy Jeevātmās, and the Pāramārthika-Jeeva or Soul alone remains to be the one Witness of this state of dreamless sleep, as, indeed, of all other states of existence also. This Witness is in no way affected by any of the three conditions of limited existence. He is called Pāramārthika-*Jeevātmā*, because He is taken as appearing through such limiting conditions of being. By Himself, He is no Jeevātmā at all, and the term 'Pāramārthika-Jeevātmā' is, strictly speaking, meaningless, the element of Jeevatvam not being in him. He is Pure Ātmā, the Self, the Ever One and Universal.[2]

A doubt answered.

9. It has been stated above that in the state of dreamless sleep or Sushupti there is actual experience of infinite bliss and peace because of the cessation of mental activity. A doubt may possibly arise whether the state of the Jeeva in the dreamless sleep is not one of thorough annihilation, at least, a state of existence dull, dark and characterised by ignorance. If what is meant by 'peace and bliss' of the state of liberation be nothing but an experience similar to that in dreamless sleep, then Mōksha or liberation, which is the aim of Ātma-Vidyā, can mean only 'empty nothingness'. The fact, however, is this:—In the state of dreamless sleep, there is, no doubt, the realisation of infinite peace and bliss, but the consciousness of such realisation is

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1. आदित्यसन्निधौ लोकश्चेष्टते स्वयमेव तु ।
तथा मत्सान्निधावेव समस्तं चेष्टते जगत् ॥ Sūta.

2. अयमात्मा ब्रह्म । Māṇḍ. Up.
यः साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः । Bṛhad. Up.

thoroughly darkened by the overhanging, blinding and limiting Avidyā though then inactive. Although in the state of dreamless sleep and also in the state of liberation there is freedom from the evils of duality, from the troubles and worries of waking or dream life, yet the latter state, that is to say, the state of the Real Self who is in the fourth state, is altogether different and is one of infinite blissful consciousness, quite beyond the darkness of Sushuptic ignorance.[1] At the end of dreamless sleep, when Avidyā begins to display its power of active manifestation, the Sushuptic freedom from the evils of duality vanishes, and the sleeper comes back to his workhouse in the prison. But, so long as the state of sleep, Sushupti, continues, the co-existence of Avidyā does not in the least detract from the peaceful nature of the Sushuptic experience. Generally, we, the Thinkers of the waking life, do not comprehend the real nature of the state of Sushupti exactly as it is, or remember completely our own experience during that state; and it is indeed no wonder that we are not able to remember better, because the Jeevātmā that tries to remember in the waking state is not exactly the Jeevātmā that was the experiencer in deep sleep. The Thinker and the Dreamer who are, *as such,* different from the Sleeper, cannot have vividly before them the real state of the latter, in the same way as the Dreamer, though having some slight remembrance of the experiences of the waking Thinker, is not able to remember all the events and all the corrective experiences of the waking state. The Dreamer, being only a partial representative of the Thinker, cannot well know the nature of the state of the Thinker. So, the Thinker, our present 'I', does not fully understand the nature of the state of the Jeeva in dreamless sleep. The actual experiencer in that state can alone realise what its nature is. But in as much as he is not free from Avidyā, the maker of illusion, it can only be the real Pāramārthika Soul, who is the ultimate witness in all the three conditions and whom Avidyā cannot approach against his will, that can realise *fully that*

1. सुषुप्तिसमाध्योर्मनोलयाविशेषेऽपि महदस्त्युभयोर्भेदः, तमसि लीनत्वात् मुक्तिहेतुत्वाभावाच्च । समाधौ मृदिततमोविकारस्य तदाकाराकारिताखण्डात्मकसाक्षिचैतन्ये प्रपञ्चलयः संपद्यते । Mandala, Up.

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ ।
प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः ॥
नात्मानं न परं चैव न सत्यं नापि चानृतम् ।
प्राज्ञः किंचन संवेत्ति तुर्यं तत्सर्वदृक् सदा ॥
द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।
बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ Māṇḍ. Kārikā.

supreme absolute bliss and peace of which the Sushuptic bliss and peace are themselves only copies. We cannot have any adequate conception of such a happy state of the Real Soul, the common witness[1] of the three states of being, so long as we are indentifying ourselves with the Thinker of the day and the Dreamer or the Sleeper of the night. We can have some conception of it by carefully analysing our remembrance of the Sushupti as a quiet and happy state, untouched by the mischief of duality, the root of fear and hate, and by trying, to the best of our powers, to ascertain and understand what is taught about the supreme state of Ātmā in Āgama, the sacred words of wisdom.

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1. त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ Kaivalya, Up.
त्रिषु धामसु यत्तुल्यं सामान्यं वेत्ति निश्चितः
स पूज्यः सर्वभूतानां वन्द्यश्चैव महामुनिः ॥ Māṇḍ. Kārikā.

CHAPTER IV.

THE SOUL AND THE MIND.

The four states.

1. Ātma-Vidyā enables the student to recognise the unity of the Self under all conditions and to see that all differences arise only from the nature of such conditions, and not from Ātmā Himself.[1] It is on account of the difference in conditions different names are given to Him, names which indicate the nature of the particular condition of His manifestation. When He is considered as the ensouling life of the outward-turned mind, active through external organs, and as being therefore the ultimate subject or witness of the states of external perception (mental states comprehending the vast extension of outside things) He is called Viśva. This Viśva is the externally active Thinker of the waking or Vyāvahārika life.[2] When Ātmā is taken as the ensouling life of the inward-turned mind, active only in the varied manipulation of the impressions previously had from outside and stored up within the mind, and as being therefore the witness of mental cogitations (states of mind created by a process of internal lumination alone), He is called Taijasa. This Taijasa is the internally active Dreamer.[3] When Ātmā is considered as the guardian soul of the mind and of the physical body during the period of their rest or condition of non-activity, He is called Prājña. This Prājña is the Dṛk or seer in the state of Sushupti or dreamless sleep.[4] Ātmā, the same Pāramārthika One Soul, is the witness in all the three conditions,[5] bearing these three names, Viśva, Taijasa and Prājña. A closer study also shows that this triple nature of Jeevātmā is not only made manifest separately in the

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1. एक एवाऽऽत्मा मन्तव्यो जाग्रत्स्वप्नसुषुप्तिषु । Amṛta, Up.
स्त्र्यन्नपानादिविचित्रभोगैः स एव जाग्रत्परितृप्तिमेति ।
स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितविश्वलोके ।
सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति । Kaivalya, Up.
2. जागरितस्थानो बहिःप्रज्ञः...स्थूलभुग्वैश्वानरः । Māṇḍ. Up.
3. स्वप्नस्थानोऽन्तःप्रज्ञः...प्रविविक्तभुक्तैजसः । Māṇḍ. Up.
4. सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञः ।
एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्यामी । Māṇḍ. Up.
5. स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
... .य एष सुप्तेषु जागर्ति । Kāṭhaka, Up.

three conditions of wakefulness, dream and sound sleep, but is also perceived in the waking state itself. The oneness of the Ātmā in all the three conditions of being can be discerned even in the Vyāvahārika state. When Jeevātmā is receiving, by way of sensations, impressions from the external world, or is actively engaged through his Karmēndriyas, the organs of action, he acts the part of Viśva. When he by closing his eyes or otherwise mentally reviews his previous sense-impressions and actions or makes imaginations, he is Taijasa for the time being. When he, after some practice, succeeds in keeping his mind vacant and his body inactive, having neither sense-impressions nor internal cogitations, and remains in the state of indifference or Udāsīnasthitiḥ he is himself Prājña. He is *only one*, but is known by different names when he is considered as being under different conditions.[1] He, in reality, is neither Viśva nor Taijasa nor Prājña. Though he is the ultimate witness in all the three, he is quite independent of the conditions of the three. His own is said to be the fourth or Turīya state, that is to say, a state beyond all the three such limited conditions.[2] These conditions appear to be true only so long as their creator, Avidyā, seems to subsist. The Jeeva's being affected by such conditions, for all appearances, resulting in suffering, either directly or through bits of transitory enjoyment, is due to his Abhimāna for, or identification with, his bodies, physical and mental, under the active influence of Avidyā. If, as the result of proper spiritual training, he rises above such Abhimāna, he ceases to be affected by such conditions and remains in his own lofty position as Witness alone. In fact, even his position as Witness cannot be true but for the presumed existence of a division between the Witness and the Witnessed (Dṛk and Dṛśyam). His appearance as Witness is itself the consequence of a fine illusion.

Voluntary withdrawal of life from mental body.

2. The mental body is created by and in Avidyā for the latter's own active manifestation. In the state of deep sleep, owing to the condition of exhaustion of the mental body, Avidyā appears to have retired, but this retirement is not real, but only its active work of mischief has stopped for a time. Even this seeming retirement leads to the actual experience of infinite bliss and peace owing to the absence of mental activity. This

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1. बहिःप्रज्ञो विभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः ।
घनप्रज्ञस्तथा प्राज्ञ एक एव त्रिधा स्मृतः ॥ Māṇḍ. Kārikā.

2. नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं...एकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः। Māṇḍ. Up-
अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः । Māṇḍ. Kārikā.

retirement of Avidyā, instead of being made to depend upon the condition of exhaustion of the bodies, can be voluntarily brought about by the knower of Ātmā even during the waking state by rendering the mind inactive as in deep sleep.[1] This removal of activity is more or less completely effected in the states of Samādhi[2] or spiritual trance and Udāsīnasthitiḥ, the states of quietude and indifference, by the Soul withdrawing from the mental body all life which is in reality His own. Avidyā, whenever it brings about activity, does so only by virtue of the life inherent in the Soul. If that life is withdrawn from the mental body by the Soul Himself, Avidyā becomes altogether powerless and becomes itself merged in Him. This happens soon in the case of the one who realises that he, in reality, is the Pāramārthika Real Soul, that the Thinker, the Dreamer and the Sleeper are only his own shadows, that Avidyā, the creator of the grand panorama of the universe, has no existence apart from himself, and that all limitations and the consequent troubles, miseries and degradations, which make up the facts and events of the universe, are all due to himself, because he lends his own life-spirit to Avidyā which, in consequence, assumes the shape of 'active mind' and, as if by a kind of magic touch, creates a host of multiplicity of phenomena in the one Noumenon, the Self.

Happiness is of the Self.

3. Here, some reader perhaps may ask what real happiness can there be if the mind, through which alone is happiness ordinarily felt, is rendered absolutely inactive. But we have to realise that real bliss and peace are not in the mind, nor are they created by it. They belong to the ultimate noumenal Self in us. Whenever there is any feeling of happiness, by whatever cause it may be produced, there is, for the time being, an unfolding of the nature of the Self, and the limited happiness of the Jeevās is itself but, so to say, a tiny reflection of the supreme happiness of the Self.[3] The reflection of the blissful nature of the Self is directly the result of vanquishment of 'desire'. This vanquishment may be either temporary or permanent. It is temporary when selfish desire is put down for the time being by the actual securing of the object of that desire. It is permanent when 'desire' as such can have no more place in the purified nature of the absolutely selfless Soul. Temporary

1. सुषुप्तवज्जाग्रति यो न पश्यति द्वयं तु पश्यन्नपि चाद्वयत्वतः ।
तथा च कुर्वन्नपि निष्क्रियश्च यः स आत्मविन्नान्य इतीह निश्चयः ॥ Upadēsa.
2. अथ समाधिः । जीवात्मपरमात्मैक्यावस्था त्रिपुटिरहिता परमानन्दस्वरूपा शुद्धचैतन्यात्मिका भवति । Śāṇḍilya. Up.
3. एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति । Bṛhad. Up.

vanquishment of desire is in fact no vanquishment at all. It is, on the other hand, a strengthening or hardening of the desire-nature itself. The Self, in the ordinary man, appears as if covered by a thick coating of non-Self or the phenomenal. This coating is formed of physical and mental natures. The ordinary man identifying himself with his bodies, physical and mental, thinks that happiness is possible only through such bodies and by means of objects that can favourably affect such bodies. So, in order to have happiness, he has recourse to more of non-Self, and, by his arranging to have this additional non-Self poured down on himself, as it were, his original coating gives way to some extent and the underlying Self is revealed for a moment, just in the same way as water poured down with some force into a shallow vessel, already containing water, reveals the bottom of the vessel for an instant. Such revelation of the Self implies "feeling of happiness". But, the man unfortunately does not know that, by so attempting to secure happiness through, and by putting on more of the non-Self, he makes his limiting coating or encasement thicker still and renders future happiness more difficult to be secured. The additional pouring of water may no doubt expose to view the bottom of the vessel for a moment, but the immediate result is that the bottom becomes at once covered by a greater volume of water over it. The man who will have the bottom permanently in his view should not pour more of water into the vessel, but should, completely empty it of all water. The student, who earnestly wants to have eternal happiness, should first understand that he is in reality the inner Witness, the Real Soul, whose very nature is infinite bliss, and then try to remove from himself, that is to say, to rise above the influence of, the limiting and hiding encasements, physical and mental.[1] It is these encasements, which he has himself brought into existence, like the silk-worm which weaves its own bondage, that prevent the full realisation of his inherent bliss. These encasements can however affect such realisation only when the attempt to realise is made through them. The real Jeeva in man is inside, within the physical and the mental encasements, so to say, and he can directly realise his true inner Glory by introspection into his own nature. If, instead of doing so, he takes the wrong course of getting at his own inherent bliss through the medium of the mind and other external encasements, difficulties stand against the way, and happi-

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1. स एवं विद्वानस्माच्छरीरभेदादूर्ध्वमुत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानाप्त्वाऽमृतः समभवत् । Aitarēya, Up.

पाशबद्धस्तथा जीवः पाशमुक्तस्तदा शिवः ।

...जीवो देवः सदाशिवः । Skanda, Up.

ness, when secured, looks small and meagre, because of its being realised through mediums characterised by limitation.

Happiness and Mind.

4. The mind is always limited, and happiness secured through it is also limited. Such happiness is limited not only in intensity, but also in duration. Happiness had through the mind is of three kinds, because of the three qualities or Guṇas of the mind (Sattvam, Rajas and Tamas) :—Sāttvic happiness begins in suffering and ends in enjoyment;[1] Rājasic happiness begins in enjoyment and ends in suffering;[2] and Tāmasic happiness is happiness neither in the beginning nor in the end, and it is characterised by dullness, ignorance and illusion.[3] Real unqualified happiness, which is beyond the three Guṇas and which subsists without time-limit, is above the reach of the mind. This supreme happiness or bliss proper cannot be realised so long as attempts are made to secure it through the mind and so long as attachment to happiness secured through the mind continues. This highest and truest happiness, which is of the Self alone, can be reached only when everything that is securable through the non-Self is completely renounced.[4] This happiness, which is infinite, is of our essential nature. Being the Self as we are and having infinite bliss within ourselves, the truth is clear that, if we remain ourselves alone, we remain ever in bliss.[5] The expression "attainment of absolute bliss" means only "being as we are ever in bliss." Our present

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1. यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
   तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ Gītā, xviii, 37.
2. विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
   परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ Gītā, xviii, 38.
3. यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
   निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ Gītā, xviii, 39.
4. ···विद्वान् रमते निर्ममो निरहं सुखी ।
   कामान्निष्कामरूपी स चरत्येकचरो मुनिः ।
   स्वात्मनैव सदा तुष्टः स्वयं सर्वात्मना स्थितः । Ātmā. Up.
   प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
   आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ Gītā, II, 55.
5. तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् । Kāṭhaka, Up.
   आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः । Muṇḍ. Up.
   आत्मन्येव स्थितो यस्तु स याति परमां गतिम् । Nārada.
   यो वै भूमा तत्सुखं...स भगवः कस्मिन् प्रतिष्ठित इति स्वे महिम्नि । Chhānd. Up.

'I', the Thinker of the Vyāvahārika state, knows not this bliss, because he does not look within himself for happiness, but sends all his force outwards through the mind to search for happiness abroad. This means he renders active his encasements, physical and mental, and in keeping up this activity all his time and energy are wasted. The Great Ones actually wonder how much of enormous trouble the man of the world takes for getting some shadowy bits of happiness. They tell us plainly that the more we trouble ourselves about happiness the less we get in actuality. All attempts, activities and troubles mean the energising of the physical and the mental bodies by the Jeeva and the searching for happiness through such bodies. Real happiness is in the inmost Self.[1] The search, however, is usually all outside. The Thinker, instead of looking within himself, being where he is, travels far and wide in quest of happiness in vain.

The Great Teaching.

5. The Great Ones ever having pity and love for him, await an opportunity to help him, and, when the time arrives and the Thinker becomes qualified to receive instructions of the elevating kind, they tell him :—" Oh, Thinker, your accustomed guide, the mind, cannot help you in the search for eternal happiness. The mind, being generally bound up with the senses which are all outward-faced,[2] cannot reach it, and does not even know where it is. Do not, therefore, trouble your mind, but give it rest. When the mind will be at rest, you will be no more the Thinker but the Inner Witness who has been witnessing the appearance and the disappearance of mental states. You will then realise that no limitations actually belong to you, but that they belong to your appearance as Thinker under mind-limitations. You are making serious attempts and taking immense trouble to secure happiness by means of mental activity, mostly followed by its consequence, physical activity also. The result however is poor, and naturally it ought to be so. Your activity takes you away from the real fountainhead of infinite bliss, your Self, and more is the pity that you mistake this activity as the real cause of happiness. Instead of being your help, it is an actual hindrance to your realising your object. It not only keeps you away from happiness, but also gives you positive pain, worry and trouble. Happiness is your own property. The mind is only your hanger-on. The mind depends upon *your* life for its existence, and you are not depending on it for yours which is ever blissful. But, you think that you have lost the key of your treasure-house of happiness, and

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1. अहमेव सुखं नान्यदन्यच्चेन्नैव तत्सुखम् । Varāha, Up.
2. पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन् ॥ Kāṭhaka, Up.

you ask your hanger-on, the mind, to find out the key for you. As a matter of fact it cannot find it out, because the key is where the mind cannot enter. Still, you have empowered the mind to make the search for you. You place yourself under obligations to it. The mind at once arrogates to itself the power to discover the key and promises to do so. You supply it with funds, for use in the course of the search, by lending it your very life. Nay, more than this, you yourself follow it, encourage it, procure all sorts of conveniences for it, and, in fact, subject yourself to a good deal of trouble on its account; all this because it has promised to do for you what is not possible for it to do. Then comes the stage of disappointments. You see in due course that the mind does not actually give you any real clue to the attainment of bliss proper. You begin to withdraw your confidence from it. More experiences in the same line teach you that it is altogether impossible to reach the desired goal with the aid of the mind. When your hanger-on sees that you are beginning to understand its incapacity to achieve the end in view, it slowly and by degrees hides its head from you, and leaves you alone to mournfully regret your having placed yourself under its guidance without knowing its capacities properly." Just at this stage the Thinker longs for proper guidance to take him to the very spot where the key is kept. Then appears before him the Holy Guru, the One Who knows where the key is, and He at once reveals the truth by saying :—'My dear child, do not be vexed. Know yourself, and you will pass beyond all sorrow.[1] The key that you want is not outside yourself. Place your hand at the heart, and you feel the presenee of the longed-for key just there, inside the outer garment and inside the inner covering also. It has always been there, and you unfortunately forgot about it on account of Avidyā. You placed yourself unnecessarily under the guidance of the poor weakling, the mind. It dragged you away and put you to a lot of inconvenience and trouble. The key is here and now. Take it, and go back to your own abode. Do not place yourself under the guidance of the mind any more. It is altogether incapable of any real help to you. In fact, it acts as a clog and causes hindrance to you in a number of ways. I do not ask you to have it dismissed summarily or put out of existence at once. Only, do not any more delegate to it any of your inherent life-powers. It is not competent to wield such powers properly. Keep it always at a distance. Do not freely mingle with it, nor give it any opportunity to influence you in any manner possible. Then you will see that the mind, being kept, as it is and as it should be, in its own subordinate position, no longer troubles

1. मा शोचीरात्मविज्ञानी शोकस्यान्तं गमिष्यसि । Śāṇḍilya, Up.

you with its impertinent obtrusions, and you may then compel it to be of service to you by leading you to your abode back again from where it had taken you by its misleading and mischievous activities. The mind has no doubt to be active for taking you back also. But this activity, known as *Introspection*, is helpful[1], unlike the outward-turned activity by which you were abducted away from your home. The mental process of introspection is the means of liberation from evil. Just when you are about to actually enter into your home, the mind will stop at the threshold, for it has no admittance inside where nothing finite can be, and the mind is finite. While just at the threshold, you may dispense with the mind altogether, unless you choose to retain it for the helping of your wandering brothers who are in need of a proper guide to take them back to the same abode."

Rest and Peace.

6. By teachings like the above the Soul gets rid of all the troubles arising from mental activities, and the inherent, unconditioned, eternal peace and bliss of the Self is realised in full. It is non-active rest in oneself that reveals[2] the true lofty state of the Pāramārthika Soul, the Witness. Every Jeeva, high or low in the scale of mentality and spirituality, is seeking happiness and turns away from evil, because of this supreme truth that the inner Real Self is in His own nature ever blissful and absolutely free from bondage or limitation which is the prime root of evil. The real nature of one's own inner Self can be realised only by him who is calm and self-centred.[3] The proper training of the student of Ātma Vidyā is therefore in the direction of bringing about the cessation of all mental activities and by enabling him to realise his oneness with the ultimate Witness, the Self, in him. The cessation of mental activity cannot be brought about at once, but it becomes possible by well-directed, steady

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1. आवृत्तचक्षुरमृतत्वमिच्छन् ।
मनसैवेदमाप्तव्यम् । Kāṭhaka, Up.
मनोयुक्तान्तर्दृष्टिस्तारकप्रकाशाय भवति । Maṇḍala, Up.

2. चित्ते चलति संसारो निश्चलं मोक्ष उच्यते ।
तस्माच्चित्तं स्थिरीकुर्यात्प्रज्ञया परया परे ॥
चित्तं कारणमर्थानां तस्मिन् सति जगत्त्रयम् ।
मनसा मन आलोक्य वृत्तिशून्यं यदा भवेत् ।
ततः परं परं ब्रह्म दृश्यते च सुदुर्लभम् ॥ Yogaśikhā, Up.

3. स्वात्मन्यवस्थानं मोक्षम् । Kēna. Bhāshya.

practice[1] in concentration and the further courses of training which will be dealt with in later chapters.

A Doubt.

7. It may be asked :—If, as a matter of fact, the supreme state of blissful consciousness is our own in reality, how is it we do not possess now that supreme consciousness and happiness ? Is it possible that we can be ignorant or deprived of our very nature ? How can it be said that Nidrā and Avidyā, emanating from Ātmā Himself, have managed to delude Him ? The answer is simple. Ātmā cannot be, and has never been, deluded. When we say 'we are deluded', by the term 'we' is meant not Ātmā at all but His reflection, the Thinker. The Thinker or Vyâvahārika Jeevātmā, with whom alone we are identifying ourselves now, is, no doubt, deluded by Avidyā, in the same manner as the Dreamer is deluded in Nidrā or Sleep. In the case of the Dreamer, the corrective experiences of the waking state, as indicated already, are not properly remembered, and the Dreamer finds it difficult to get out of the dream illusion. In the same way, in our present Vyāvahārika condition we are under the illusion of Avidyā.

The Self like an actor on the stage.

8. When, by the rise of knowledge of the Self, acquired through Āgama in the beginning and verified later on by Svānubhava or actual realisation, Avidyā is removed, we, as the real Ātmā, not as mere Thinkers as we are now, will then recognise in consciousness, in such a happy stage, that the apparent arrival at that stage, the existence of the so-called lower stages, and the manifold experiences had while under the influence of the deluding Avidyā are all unreal[2] and are but the playful manifestations, so to say, under the cloak of a voluntary limitation. The Self may perhaps be compared to an amateur actor on the stage appearing under a self-chosen guise. The comparison, be it remembered, holds good only to a limited extent. For the time being, the actor identifies himself with the character assumed, and acts his part accordingly. So long as he does not care to bring within his recollection his own true nature, he is found acting out his part consistently with the form assumed. If, while so acting, he becomes conscious of his own true state of being, the striking contrast between the inner reality and the outer appearance becomes at once

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1. आत्मसंस्थं मनःकृत्वा न किंचिदपि चिन्तयेत् ।
यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ Gītā, VI, 25-6.

2. न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ Muṇḍ. Up.

clear. If we, Jeevas, would only try to raise ourselves up to that lofty state of consciousness wherein we may realise our inner and truer Self, we shall at once recognise the unreality of all forms and be, as ever, the same Sat-Chit-Ānanda-Svarūpī, the One Self without a second.[1]

As above, so below.

9. According to the extent of limitation which seems to be imposed on the lower stages of existence of Jeevātmā, the Sat-Chit-Ānanda state of the Supreme appears to be proportionately limited. The noumenal or Sat aspect of the Real Self appears as if limited within the narrow individuality of the dreamer and the thinker. The supreme consciousness or Chit shows itself forth as the meagre intellectuality of the thinking Jeeva. The absolute bliss or Ānanda of the Most High is reflected in the shape of worldly happiness which depends, for its continued existence, on intermittent suffering or non-happiness. Thus, we see that our sense of existence and our intellectual and emotional natures are not altogether peculiar to our own lower conditions of being. All these are but the meagre representations of the spiritual verities of our Real Self. We can have down below here nothing which is not a copy of what exists above.[2] As our dream experiences are generally but the copy of our waking experiences, twisted and recombined by the medium Nidrā, so are all the experiences of the Thinker but the twisted representation of the supreme Sat-Chit-Ānanda state of the Real Self, the state of absolute blissful consciousness and peace eternal, the state which is realised at the end of Jñāna Mārga, the path of Knowledge, the path that can be trodden by the willing student gifted with faith enough to follow the Divine Teacher of Ātma-Vidyā.

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1. भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ Muṇḍ. Up.

2. यदेवेह तदमुत्र यदमुत्र तदन्विह । Kāṭhaka, Up.

CHAPTER V

MĀYĀ, THE MOTHER OF THE PHENOMENAL

Māyā.

1. In the course of the study of the nature of Jeevātmā or Individual Soul it was pointed out that the Self in the individual is none else than the One Universal Self and that the seeming individuality of Jeevātmā is due to Avidyā. In other words, in the one unlimited absolute Self, who is the ultimate noumenon, is created, as it were, a vast multiplicity of individual Souls, who are not in essence different from the One Self,[1] but who, notwithstanding their real unlimited nature, seem to work under limitations arising out of Avidyā which is not outside the Self, such limitations being the cause of phenomenal existence by virtue of the division into the 'subject' and the 'object'. To state more briefly, the phenomenal arises out of the noumenal, the limited out of the unlimited, the many out of the one. On enquiry we are told that '*Māyā*' it is that makes all this possible[2] and that Avidyā is but an aspect of Māyā. We have to consider now what 'Māyā' really is and how She brings forth the manifoldness of the universe through Avidyā, an aspect of Herself. 'Māyā' being known, everything is known, as She is the ultimate cause of manifestation, as the Great Ones say. Comprehending rightly the nature of 'Māyā', the mother of the phenomenal, realisation of the Self, the ultimate noumenon, is soon accomplished. The final goal of all knowledge is the realisation of absolute freedom from evil and of supreme bliss, that is to say, the escape out of the troubles of duality and differentiation and the realisation of the absolute unity of the blissful Self. There is in fact none else than the infinite Ātmā who is, in his Sat-aspect, the ultimate reality in all, in his Chit-aspect, the one source of all consciousness, and, in his Ānanda-aspect, the unfailing fountainhead of absolute bliss. All else is unreal, being, as it is said, the result of 'Māyā'.

Māyā is power.

2. What is Māyā then? 'What is really not' is 'Māyā (*yā mā sā māyā*)'. Māyā thus means 'unreality'. Nevertheless, Māyā is said to be the cause of the perceived universe.

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1. एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति । Kāṭhaka, Up.
2. मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ।
   मायया भिद्यते ह्येतन्नान्यथाऽजं कथंचन । Māṇḍ. Kārikā.

If Māyā were absolute unreality, She cannot be the cause of anything. So, the term 'unreality' of 'Māyā' must have a peculiar significance, and let us try to know what it is. The Upanishad says that Māyā is Śakti or Power of the Self[1]; She has no existence apart from the Self; She manifests Herself in Him, and disappears in Him; Her creations, the modes of phenomenal existence, are transitory, having no sustained existence, and are ever changing. Such is the description of Māyā. In order that we may understand it rightly, we will do well to begin with a study of 'man' again, who represents the universe in himself in a small scale.

Power in man.

3. Let us take 'man'. Let it be supposed that his hand moves to take hold of an enjoyable object. This motion of the hand is the result of the motor currents sent to the muscles of the limb from certain nervous centres which are affected by the rise of a mental state called 'volition' or 'will'. This 'will' to move arises from and follows another mental state, namely 'desire' to move, and this 'desire' itself arises as a result of a presentation in consciousness of the desired object. I shall call this presentation in consciousness together with the subsequent processes of intellection, if any, by the name of 'knowledge'. Behind this knowledge there is the reality in man, the Soul, who is the ultimate source in and from whom arises this knowledge. He is in fact the witness of the rise and fall of knowledge, desire and will. Though these mental states ultimately originate from Him, He is different from them. He is the witnessing 'subject' (*dṛk*)[2] and these form His witnessed 'objects' (*Dṛśyāni*). These mental states, though different from the witness, arise in him because of a 'power' existing in him, namely the power to know, to desire and to will. Knowledge, desire and will are occasional manifestations of this power in him. This power to know, to desire and to will is ever in the Witness-Soul, whether or not there is actual knowing, desiring or willing. Actual knowledge, desire and will appear and disappear in the Soul by virtue of this triple power. The power of knowledge (*Jñānaśakti*) has to be distinguished from knowledge (*Jñānam*), the power of desire (*Ichchhāśakti*) from desire (*Ichchhā*), and the power of will (*Kriyāśakti*) from will (*Kriyā*). [It is to be noted that the term 'Kriyā' is ordinarily used to mean 'action'. The term 'action' itself denotes directly the 'will' that results in voluntary

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1. ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम् । Śvēt. Up.

2. बोधस्तु जायते विनश्यति च । सर्वप्रत्ययदर्शित्वे चोपजननापायवर्जितदृक्स्वरूपतानित्यत्वं विशुद्धस्वरूपत्वमात्मत्वम् । सर्वे प्रत्यया विषयीभवन्ति यस्य स आत्मा । Kēna. Bhāshya.

activity. The responsibility for all action is because of the 'will' that is the immediate cause of such activity. Hence the term 'Kriyā' is properly used to denote the 'will.'] The power in the Soul is only one and is indivisible from him. It is only in its manifestation its triple-sidedness is exhibited.

Nature of power.

4. In trying to ascertain the exact nature of this power in the Soul, let us take for example the power of will by itself, as distinguished from actual will. Is the power real or unreal? The nature of the answer depends upon the answerer. Broadly speaking, three answers are possible :—

(1) The ordinary ignorant man identifies the power of will with the motion actually perceived. He is not able to appreciate the difference between the power of will and the actual volition and action. His observation is only from the side of external appearance. He cannot properly examine the real nature and the source of 'activity'. He sees motion actually taking place and he believes that what is called 'power to will', it being in his view identical with perceived action, is real or *Sat*.

(2) The thinking student or seeker of knowledge, though still confounding the power to will with the will itself at the initial stage of his inquiry, examines volition and action a little deeply and finds that they are real only for a time. He sees they are subject to change and they disappear also. He learns that the truly real ought to be real for all times and under all conditions. The reality in a gold-ring is only gold and not its form as ring which is liable to change. What is absolutely real should have been in existence in the beginningless past, should be in existence in the present, and should continue to be so in the eternal future. 'Reality' means reality during the three periods of time.[1] What is not real at all times is unreal or *Anitya*. So, the power of will being identified with the changing will or volition resulting though in perceived motion, is, in the opinion of the student at one stage, not real (*na sat*). On further research, the student discovers the subtle distinction between the power of will and the will proper. Still, he finds that, apart from actual will, the power by itself is not known at all. In this way, his view about the unreal nature of the power is confirmed. But he soon begins to argue that, if the power were unreal, no perceived results can come out of it, whatever may be the nature of the results, whether permanent or otherwise. Then he takes it that the power is not also unreal (*na asat*). But again he finds that it cannot be both real and unreal (*na sadasat*). Then, he vaguely concludes that the power possesses, in fact,

1. त्रिकालाबाध्यं सत्यं त्रिकालानुस्यूतं सत्यम् । Sarvasāra, Up.

a characteristic which cannot be accurately described in words, hence *Anirvachanīya.* Further careful enquires enable the student to dimly discern the existence of the Soul in man, the ultimate witness,[1] who sees the rise and fall of volition and other mental states within himself (sees, not through any organ of sense, but by direct realisation in consciousness inherent in him). The student then arrives finally at the conclusion that the power of will in man is a bridge, as it were, between the witness and the volition and is therefore different from both.

(3) To the wise who sees from the standpoint of view of the real Soul or 'witness' in man, the power of will has no exi-tence independently of the 'witness', and its apparent reality is only by virtue of the reality of the Soul. It has no separate existence for itself. The only reality subsisting at all times (*Sat*) is the Self. His 'power', when considered apart from Him, is absolutely unreal or *Asat,* but when considered with Him is co-existent or one with Him. It is infinite as He is, and it is only its manifestation as volition that is characterised by limitation or finiteness. When the will to move the hand becomes manifest, infinite possibilities of other modes of volition are virtually locked up in the power of will. The really unlimited power of will exhibits limitation in its resultant selected state of volition, the rest of the possibilities being for the present left in the back-ground. As is the power of will, so are the powers of knowledge and desire also understood differently.

5. As is 'power' in man, so in the universe is Māyā or Infinite '*Śakti*' or Power of the Universal Self considered in three ways :—

Nature of Māyā, three aspects.

i. To the *worldy-minded* or *outer-attentioned,* Māyā, being considered as identical with the perceived universe, is *real.*

ii. To the *student of Ātma-Vidyā,* Māyā is *neither real nor unreal nor both* and is incapable of description by words.[2]

iii. To the *Jñānī or Knower,* Māyā, as apart from the Self or Ātmā, is *absolutely unreal.*[3]

6. Those who enquire are in the second stage, the stage of the student. To them Māyā is the bridge, as it were, between the unmanifest absolute Self, Para-Brahma, and the manifest universe, and She is therefore different from both. She has her

The universe arises from Māyā.

1. बुद्ध्यादीनां हि सर्वदा साक्ष्यहम् । Sarvasāra, Up.

2. न सती नासती न सदसत्यनिर्वाच्या । Sarvasāra, Up.

3. सा च माया न विद्यते । Māṇḍ. Kārikā.

मायाकार्यादिकं नास्ति माया नास्ति भयं न हि । Tejo. Up.

existence in the former and is the cause of the latter. As in man, Māyā-Śakti in the universe, although unlimited in Herself, is the ultimate cause of motion under limitation, and therefore of the universe itself which has its existence in motion or vibration, by successive manifestations of Herself as Jñāna-Śakti, Ichchhā-Śakti and Kriyā-Śakti. Of these manifestations some details will be mentioned in the chapter on the Āryan Trinity. Māyā, being the cause of the limited manifestation as the universe, is also the cause of differentiation by virtue of three qualities of limitation or modes of motion or activity originating from Her, which qualities correspond to the three aspects of the Infinite Self, namely, *Sat, Chit* and *Ānanda*. This correspondence is because of Māyā being inseparable from the Absolute Self. The triple aspect of the Self is reflected through Māyā as the triplicity of Her Guṇas or qualities. These qualities are *Tamas, Rajas* and *Sattvam,* which have reference respectively to *dark ignorance or dullness and comparative inactivity, illusive light or perversion and dividing or disharmonious activity,* and *pure light or knowledge and harmonious activity*. These qualities are discerned, not in the unmanifested Māyā-Śakti (the unrevealed Power in the Self), but in Her emanation as manifested nature characterised by diverse differentiation in the modes of motion. Pure Māyā, as infinite power, is one with the infinite Self and is incapable of division or analysis, and the ordinary expression 'triplicity of Māyā' can have no direct reference to Her. She knows no differentiation, and in Her is preserved the equilibrium[1] of guṇas or qualities, which is the characteristic of the state of non-manifestation. The qualities become manifest, and their very existence is known, only when this equilibrium is disturbed by one of the three qualities putting itself forth more prominently than the other two. The triplicity of quality is in fact indivisible, and the nature of any particular quality is determined by finding out which of the characteristics is in the ascendant, whether Sattvam, Rajas or Tamas. The first appearance of a quality or Guṇa is the first emergence of Māyā out of Her unmanifest state into the state of manifestation, and is the beginning of a universe, just as in the case of a man the first appearance of a mental state, being a manifestation of the power in him, is the beginning of a voluntary motion or activity.

Names of manifested Māyā—Tāmasī, Avidyā and Māyā.

7. After Māyā becomes manifest by the predominance of one of the three qualities over the other two, She assumes different names according to the nature of the predominant quality. If the quality 'Tamas' is in the

1. तदेव मूलप्रकृतिर्गुणसाम्यम् | Sarvasāra, Up.

ascendant, Māyā is called 'Tāmasī;' if 'Rajas' is predominant, She is called 'Avidyā'; and if 'Sattvam' is predominant, She is called by the name 'Māyā' itself.[1] This qualified 'Māyā' ought not to be mistaken for the unmanifest pure Māyā or Mūlaprakṛti, and to avoid confusion I shall call this 'Sāttvikī Māyā', because of the predominance of Sattva-Guṇa in Her.

Īśvara, Jeeva and matter—The three principles of the universe.

8. The *Self exhibited through* (or putting forth as His primary *means of manifestation*, otherwise called, *Causal body* or Kāraṇōpādhi) *Sāttvikī Māyā* is Īśvara, the Supreme Divine Being, the Universal Soul, the first cause of the emanation of the universe. This Kāraṇōpādhi or causal body is, as stated above, given the very name 'Māyā', because it is the very first manifestation of the pure Māyā-Śakti, and through it alone the very existence of the latter is inferred. The *Self reflected through Avidyā* or Rājasic aspect of Māyā is '*Jeevātmā*', the Individual Soul. Avidyā is his causal-body or Kāraṇōpādhi. As the quality 'Rajas' indicates multiplicity and disharmoniousness, Jeevātmās or Individual Souls appear many and different. Each Jeeva seems to have a distinct and separate life and existence. On the other hand, the quality 'Sattvam' indicates harmoniousness; and unity amidst diversity characterises the nature of 'Īśvara', His means of manifestation being Sāttvikī Māyā. Īśvara's life is the one central life that pulses through the whole of the complex universe which may be considered as his body. His causal Upādhi, Māyā, is perfectly unifying and therefore harmless, being incompatible with separatedness which is the root of fear and hate. The Sat-Chit-Ānanda aspect of the One Self is therefore unaffected by Sāttvikī Māyā and is manifested in its fullness in Īśvara, the universality of Ātmā being preserved in Him. Whereas, in Jeevātmā, as pointed out in a previous chapter, Avidyā being his Upādhi and cause of individuality, the *Ānanda* of the Universal Self is represented by the faint *individual relative happiness*, the Chit or the supreme consciousness of His state is represented in the individual by *mental states under disabilities*, and the *Sat* or the all-pervasive existence by the *existence under innumerable bodily limitations*. It is to the dividing and differentiating Avidyā is due the seeming existence of countless gradations in the degree of happiness, in the comprehensibility of states of consciousness and in the nature of the embodiments ensouled by Individual Jeevas. Of the three aspects Sat, Chit and Ānanda, generally speaking, the Ānanda aspect is least manifested in the case of the Jeeva, the other two being more prominent, on account of the

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1. सा च मूलप्रकृतिः सृष्टिकाले परिपक्वजीवकर्मवशान्माया अविद्या तामसीति त्रिविधा जाता । Vāsudēvamanana.

circumstance that with separatedness, the result of Avidyā, arise fear and hate which over-shadow the element of Ānanda. The *Self appearing through Tāmasī* is called *Matter* (the Self is the material cause even of Matter)[1]. Matter is characterised by dullness. The predominant aspect of Māyā manifested in it being only Tamas or inertia, the 'Sat' aspect alone of the Self is prominent, the other two, 'Chit' and 'Ānanda', being subordinated. No activity is ordinarily perceived in it, neither individual activity as in Jeevātmā, nor universal activity as in Īśvara. Without doubt, 'matter' is not altogether without activity or life. But this activity belongs not to the matter itself, its causal Upādhi being Tāmasī, but to the central Īśvaric life of the universe. The whole universe is one huge organic body enlivened by Īśvara, the One Supreme Soul (Paramātmā).[2] This organic universe comprises within itself a vast number of minor organic bodies enlivened by Jeevas or individual Souls and a vast store of inorganic matter partly to be used in and for the building of organic bodies whenever required for the habitation of Jeevas, partly forming the building material of the several Lokas or worlds or planes of support for Jeevas, and partly used and to be used in and for the preparation of objects, such as food, with which to sustain the bodies of Jeevas.[3]

From the above it is seen that from out of the three sides of manifested Māyā, namely, Sāttvikī Māyā, Avidyā and Tāmasī, have emerged the three main Principles, Īśvara, Jeeva and Matter respectively that together make up the universe.

The only reality in the three principles is the Self.

9. The whole universe therefore, with all its diversities, is the emanation from the triple-sided Māyā. But the three qualities or Guṇas of Māyā can themselves never be but for the ultimate supporting reality or Āśraya of Māyā, namely, the Supreme Self or Ātmā.[4] The Guṇas seem to arise and vanish in Him, in the same way as mental states arise and

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1. तस्माद्वा एतस्मादात्मन आकाशः संभूतः । विज्ञानं चाविज्ञानं च । यदिदं किंच । तत्सत्यमित्याचक्षते । Taittirīya, Up.

2. अस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् । Śvēt. Up.
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् । Gītā, X, 42.

3. एतेभ्यः पञ्चभूतेभ्यो ब्रह्माण्डं तदन्तश्चतुर्दश भुवनानि चतुर्विधस्थूलशरीराणि चान्नादिभोग्यवस्तूनि च जातानि । Vāsudēvamanana.

4. तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति । Kāṭhaka, Up.
यद्भासा भासतेऽर्कादि भास्यैर्यत्तु न भास्यते ।
येन सर्वमिदं भाति तद्ब्रह्मेत्यवधारयेत् ॥ Ātmabōdha, Up.

disappear in the 'Self' in man. But for the Self in man no mental state can possibly arise. Similarly, but for the ultimate Self in the universe the triplicity of Māyā can never appear. The Self in the individual and the Self in the universe are the only reality. The causal Upādhis and their modifications, as bodies and forms, as events and happenings, both in the individual and in the universe, have alike no independent existence of their own. It is again the shadowy existence of the Upādhis that creates the seeming distinction between the Individual Soul in man and the Supreme Soul in the universe. The unreality of the Upādhis, that is, of Māyā, Avidyā and Tāmasī, being realised through Ātma Vidyā or knowledge of the Self, the identity of the witness or Sākshī in man and the universal witness or Sarva Sākshī in the universe is realised once for all, the only reality and common factor in Īśvara, Jeeva and Matter being the Self. This realisation is possible because also of the supreme truth that, as in the universe, there are also in man himself, who is the universe in miniature, the three main principles, Īśvara, Jeeva and Matter. In his inactive, Tāmasic state, as in Sushupti or deep sleep, the matter-side of his nature is alone prominent, his physical body and life. When he is mentally active, either in the waking or the dreamy state of existence, he is sometimes Īśvara, sometimes Jeeva. When his mental states are Sāttvic ones, he is acting the part of Īśvara ; and when they are Rājasic ones he acts the Jeeva. When none of the qualifying Guṇas of his nature is in the ascendant, that is to say, when his Guṇas have subsided into the state of equilibrium, he is the Self, absolute and unqualified, as in Samādhi, in which matter as such is no more perceived, Jeeva and Īśvara are one in the Self, their Jeevatvam and Īśvaratvam being both unreal,[1] and the three qualities of Māyā themselves seem to merge in the three Ātmic aspects, Sat, Chit and Ānanda.

Meaning of "the unreality of the phenomenal."

10. Thus it is found that phenomenal separated existence, which is attended by all the evils of duality, is indeed unreal, looking at it from the standpoint of view of the ultimate Self. It is *unreal only from this standpoint.* The Upanishads and Śrī Śankarāchārya never meant anything more. The universe, as such, is unreal *to the Saint or Jñānī,* not to us. Āgama has never used the term 'unreality' in this connection in the sense in which it is sometimes used by some 'idealistic' philosophers of the West who say that the universe is only a bundle of sensations and has no

1. मायातत्कार्यविलये नेश्वरत्वं न जीवता ।
ततः शुद्धश्चिदेवाहं व्योमवन्निरुपाधिकम् ॥ Varāha, Up.
ईश्वरत्वं च जीवत्वमुपाधिद्वयकल्पितम् । Pañchadaśī.

subsisting reality. The Vēdānta says that the universe can be nowhere but for the ultimate subsisting reality, the Self, who alone is true, all else being but His manifestations.[1]

i. To the ignorant, the world as such is real.

ii. If one begins to investigate properly, the world-reality will seem to disappear.

iii. At the end of the investigation comes the realisation of the oneness of the many and the unreality of the universe *as such*.[2]

Teaching by illustrations.

11. This unreality of the universe and of its source, Māyā, is taught in various ways in the Vēdānta by means of illustrations. Comparisons must necessarily be partial and in some measure inadequate as they cannot fully illustrate the nature of the incomparable and infinite One Self. Without this circumstance being properly understood, questions in reference to such illustrations are sometimes asked as if illustration implies exactitude in all respects. The chief object of Āgama is to convince the student, by referring him to matters within his ordinary knowledge, of the fact that it is owing to illusory limitation and to innate ignorance the absolute freedom and bliss of the Self are not at present realised by him and that, if he follows in the foot-steps of the Great Ones who have freed themselves from the trammels of bondage and from the darkness of ignorance, he will soon realise his own true state. For instance, in the ordinary Rajjusarpa[3] illustration, that is to say, in the case in which a man, while walking in the dark, mistakes a rope for a serpent, gets terribly afraid, runs away from it, and, in case his foot has touched it, even seems to feel that he has been bitten by the imagined serpent and that his body is affected by poison, his suffering is due to the cloud of darkness around the rope, the man not being able to pierce through the

1. ब्रह्ममात्रं जगदिदम् । Tējō. Up.

2. स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।
तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥ Māṇḍ. Kārikā.
नेह नानास्ति किंचन । Bṛih. Up.
केवलं ब्रह्ममात्रत्वान्नास्त्यनात्मेति निश्चिनु ।
इदं प्रपञ्चं नास्त्येव नोत्पन्नं नो स्थितं क्वचित् ॥ Tējō. Up.

3. अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।
सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥
निश्चितायां यथा रज्ज्वां विकल्पो विनिवर्तते ।
रज्जुरेवेति चाद्वैतं तद्वदात्मविनिश्चयः ॥ Māṇḍ. Kārikā.

darkness and to see the subsisting reality, the rope. So, in the universe, the ordinary man, without being able to pierce through the illusive, dark Avidyā which shadows, as it were, the real nature of the infinite Self, mistakes this ever blissful, absolutely free Self for the individual actor and sufferer of the world. This darkness of ignorance, Avidyā, has to be removed by the light of Ātma-Vidyā, and the true nature of the Self will then be realised. Another illustration, namely, that of the spider,[1] is given to show the nature of Īśvara and His relation to the universe. The spider weaves out an extensive web of an exquisite nature and symmetrical in its parts, all out of himself. He reserves for himself the central place in it, and from there he is able to feel the slightest touch or disturbance in any the smallest fibre in any portion of the web. Though he is in the centre, he is free to be anywhere in and outside the web which can confine in imprisonment only other insects caught in it. The spider not only makes the web, but also preserves it in good condition, and, if it so chooses, it can also swallow up the whole web-fibre. More or less similarly is Īśvara functioning in the universe. He creates the universe out of Himself, preserves it, and, at the end of a cycle, Kalpa, dissolves it in Himself. The whole universe, as once before observed, may also be considered as His body. His is the central ensouling life of the universe. He is in the heart of all. Nothing can take place or be done in the universe which is not within His universal consciousness. Whenever there is anything seriously wrong anywhere which cannot be set right except by Himself in person He is there at once assuming a suitable form.[2] Although He assumes such embodied forms occasionally, He is not bound by the Karmic laws of the universe.[3] He is, on the other hand, the supreme enforcer of such laws. By the side of this illustration of the spider, which indicates the nature of Īśvara, an illustration of the common silk-worm, which indicates similarly the nature of Jeeva, may also be usefully considered. The worm produces silk-fibre from itself. It weaves around itself a thick coating of fibre. When this coating has become very thick, the worm virtually finds itself confined within a wall of limitation of its own making. This wall if it pierces through, it is free again ; but, if it does not, it is killed in its own self-made prison. This illustration is intended to show that, although our present circumstances and environments prove such hindrances to our progress as we are

1. यथोर्णनाभिः सृजते गृह्णते च......तथाक्षरात्संभवतीह विश्वम् । Mund. Up.
ऊर्णनाभिर्यथा तन्तून् सृजते संहरत्यपि । Brahma. Up.
2. यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ Gītā, IV, 7.
3. न मां कर्माणि लिम्पन्ति । Gītā, IV, 14.

not now able to get over, they are of our own making, being the results of our free action in the past, that we must be prepared to take some trouble to undo what we have done to our own prejudice and that, as in the case of the silk-worm, which, though confined, uses the little freedom left in it for piercing through the encircling impediment around itself, we have with us freedom still to use for escaping the binding effect of our self-imposed limitations. It is our freedom of action ill-used in the past that was the cause of our present disabilities. It is again freedom of action in the present within us, not outside us, that should be used for piercing through the walls of limitation we have built around ourselves. Freedom ill-used causes bondage, and freedom well-used, though at present cabined, causes liberation.

Karma-Bhakti-Jñāna-mārgas.

12. The process of this piercing may seem very difficult, especially to a person who is ignorant of the true nature of bondage and of the means of liberation. The cause of bondage being rightly understood, the means of liberation may appear clear. For us, Jeevas, the cause of bondage is Avidyā, the Rājasic side of Māyā. If we get rid of this Avidyā, we shall be free and for this there are two ways :—

i. By forcibly piercing through Avidyā or cutting it down with a strong hand holding firmly the weapon of true knowledge, that is to say, by continuous contemplation of the Self alone, without being troubled in mind and ruffled into activities any more by the ideas of individuality, an actual sweeping away of one's own separatedness. This method is indeed very difficult; it is the Jñāna Mārga, the Sāṅkhya Yōga of Śrī Bhagavad-Gītā.

ii. By the milder means of rendering our Upādhi or covering of limitation finer and finer, so that it may be torn away easily when it becomes very thin. This is the process of converting the Upādhi, the thick Avidyā or Rājasic Māyā, into the finer Sāttvikī Māyā. This can be done by adopting two ways: (*a*) The first is the process of purification of Upādhi (Chittaśuddhi) by the non-selfish acts of Nishkāma-Karma-Mārga which leads to the clearing away of all Rājasic qualities and to the cultivating of Sāttvic ones. (*b*) This conversion of Avidyā into Sāttvikī Māyā can be easily and successfully brought about by the aspirant by the additional means of gradually imbibing the qualities of the One whose causal Upādhi is Sāttvikī Māyā, namely, Īśvara Himself. A constant contemplation of Īśvara and His qualities results in such imbibing. This is Bhakti-Mārga, the path of devotion. By this method Avidyā, without much difficulty, can be replaced by Sāttvikī Māyā, and the unity of Spiritual Existence will soon be realised. Details of these three paths, namely of Karma, Bhakti and Jñāna, will be mentioned in the second part of this book.

CHAPTER VI.

EVOLUTION.

The universe exists for Jeevas.

1. Man, as often stated, is a little universe (microcosm) in himself, and the study of man is the study of the universe. The reality in man, as in the whole universe, is the Self alone; all else are unreal, being the offspring, as it is said, of Māyā who has no subsisting reality of her own apart from the Self of whom she is but the *power*. Corresponding to the three aspects of the Self, namely, Sat, Chit and Ānanda, she exhibits in herself the three primary qualities or Gunas, which are Tamas, Rajas and Sattvam. The Self is ever the infinite One, but His Māyā-Śakti (Power of Māyā), though also infinite (being one with Him), is the means of manifestation and is therefore the source of finiteness and manyness. She is, as before mentioned, the mother of the phenomenal. There is manifestation when some one of her three Gunas, by becoming more prominent than the other two, disturbs the equilibrium of Gunas of her unmanifest state (to borrow the phraseology of the Sāṅkhya School of thought). In the state of manifestation, she assumes different names, according to the quality that predominates. It has been pointed out that when Sattvam is in the ascendant she is known by the name Māyā itself, that when Rajōguna is prominent she is called Avidyā, and that when Tamas is predominant she is known as Tāmasī. It has also been stated that the Self, appearing through Sāttvikī Māyā is Īśvara, appearing through Rājasic Avidyā is Jeeva, and appearing through Tāmasī is Matter, and that the universe of manifestation comprises these three principles, Īśvara, (the Universal Soul) Jeeva (the Individual Soul) and Matter. Of these three Principles, Jeeva is the one for whom the universe is in existence. It is not to serve His own purpose Īśvara enlivens the universe, for He has no purpose of His own,[1] He being Āptakāma. He is compelled by no binding reason to manifest His life under limitations. All that may be said is it is His Svabhāva or nature to put forth such manifestation.[2] By virtue of His appearance as the Enlivener of the universe, Jeevas or individual beings are placed within the divine influence of His life, and they, each of them, partake of that life, according to their respective needs in their progress onwards towards the ultimate goal of their individual existences. Also, Īśvara is

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1. न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन । Gītā, III, 22.
2. देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा । Mānḍ. Kārikā.

necessary as the Supreme Dispenser of the fruits of Karmas to Jeevas. Some think that Karmas, being but forces in nature, will bring about their own results without the intervention of Īśvara. This view is wrong. Karma is merely Jadam or non-intelligent. It cannot select its own appropriate fruit. Again, Karma is performed at one time, and with that performance it is at an end. The fruit of Karma comes to the acting Jeeva long after, even after several incarnations sometimes. Unless there is an eternal, all-knowing Being who is aware of the performance of the Karma and who can give the fruit of the Karma to the particular Jeeva at a time when the latter can well have it, the Law of Karma would become impossible of enforcement. In fact, Īśvara's chief function is the distribution of Karmic fruits to Jeevas. In this view, the very existence of Īśvara is because of the existence of Jeevas. Were there no Jeevas at all, there would be no Īśvara, no universe even, as will be shown now. The Theosophical conception that Īśvara is only a highly developed Jeeva and is Himself progressing onwards and onwards in evolution, as if He were imperfect, implying also that He might have a purpose of His own in the maintenance of the universe, is all wrong. It may be said on the whole that, if there should be a purpose served by the maintenance of the universe, it is the purpose of the Jeevas that is so served. The third Principle, Matter, as indicated in the last chapter serves also the purpose of Jeevas alone, because, its use is only in the preparation of the bodies of Jeevas, of Lōkas or regions for the habitation of Jeevas, and of the articles of sustenance for the up-keep of the bodies of Jeevas. The whole universe exists because of the existence of Jeevas. The essential characteristic in the Jeeva, Jeevatvam or individuality, rests, as indicated already, on Avidyā, the Rājasic aspect of Māyā, and it follows therefore that the universe is preserved on account of Avidyā. Avidyā is the very root of the universe.[1] When this root is unearthed, when Avidyā is dispelled by Ātma Vidyā, the illusive nature of Jeevatvam and of the phenomenal universe is alike realised. But so long as Avidyā is allowed to domineer, the universe is true, Jeevatvam is real, and progress onwards in evolution and retrogression backwards in involution of Jeevas are also facts.

Evolution only for the Thinker.

2. The term 'Evolution' denotes generally unfoldment or unrollment. An entity is said to evolve when it unfolds or shows forth, by degrees, the several powers locked up in its inner nature, by gradually removing, one after another, the impediments which stand against

1. अनाद्यविद्यया विष्णोरात्मनः सर्वदेहिनाम् ।
निर्मितो लोकतन्त्रोऽयं लोकेषु परिवर्तते ॥ Bhāgavata, XII, 11.

the way of such powers being exhibited. Evolution has reference only to the Thinker (Vyāvahārika Jeevātmā of the waking condition) who is active both externally and internally under the influence of Avidyā. No theory of evolution can be true when the real Pāramārthika Jeevātmā, the Soul, is alone considered, for He, being merely a witness, is altogether unchangeable; nor can any such theory have reference to the Dreamer (Prātibhāsika Jeevātmā) because he is only a shadow of the Thinker, having no subsisting individuality or definiteness of embodied existence independently of the Thinker. If there should be any true theory of evolution, it can relate therefore to the Thinker or Vyāvahārika Jeevātmā alone. The Thinker being an embodied, individual Jeeva, when he progresses onwards, there is gradual concomitant change, by way of improvement, in his embodiment also. This embodiment would continue until he is finally merged in the real Self of all.

"Evolution" and "Involution".

3. These facts being remembered, the term 'Evolution' may be roughly defined as follows:—It means the gradual unfolding of the nature and powers of the Inner Reality in the Thinker, namely, the real Self; it is the steady progress of the Thinker or the limited individual Jeevātmā towards the state of the real, unlimited, universal Self in whom he is to be finally merged in eternal bliss and peace, such progress being accompanied by a gradual improvement in the embodiment of the Thinker, that is to say, by a gradual subtilising of his limiting embodiment until the embodiment is finally dispensed with altogether. Evolution, then, meaning unfoldment or unrollment, may perhaps be considered as necessarily implying an antecedent Involution which is the act of infolding or inwrapping. It may therefore be said that, for the appearance of the Thinker himself, there must have been considerable antecedent involution from the supreme state of being. But, *when* the first appearance of the Thinker took place none can tell. If, as a matter of fact, the real Self Himself should have become degraded into the condition of the Thinker, it may be possible to say when such degradation took place. But the fact is, He has never been, nor can ever be, degraded. If any such degradation could be true, Mōksha itself would be impermanent and meaningless. Any Mukta or Liberated may get degraded into the condition of the bound Jeeva again. The creation of the Thinker therefore in the real Self is no real fact; there is only an appearance of the Thinker by virtue of ignorance and illusion and none can date the beginning of these. Whose are such ignorance and illusion will be stated in a later chapter. None can say *when* the serpent was created in the rope which is mistaken for a serpent. Hence the question—when did the Real Self come down in

involution to the state of the Thinker, that is to say, when did Avidyā first create Jeevatvam or individuality—need not and cannot be answered. Avidyā and Jeevatvam are therefore described as beginningless, Anādi. [The Theosophical theory that the Spirit actually descended along the downward arc of involution until He reached the stage of the mineral, and from this stage He goes upwards along the onward course of evolution back to His highest and truest state (perhaps for descending again), is unscientific and based upon a misapprehension of facts and can find no support in the Āryan Literature]. The progress in evolution of the Thinker is considerably expedited, as pointed out in the last chapter, by his going along the paths of desireless action and devotion, Karma and Bhakti Mārgas, steadily purifying himself and imbibing, as he goes on, the Sāttvic qualities of Īśvara. The devotee, on reaching the end of the path of devotion, will be found placed *almost* in the same exalted position as of Īśvara Himself.

The wanderings of the Thinker.

4. The Thinker (Jeeva), as such, has his existence in Rājasic Avidyā. Avidyā has elevating Sāttvikī Māyā above, and downward dragging Tāmasī below. The Jeeva stands between them and is ever subject to their inevitable influences. His devotion to Īśvara, whose Sakti is Sāttvikī Māyā, raises him up; his yielding to Tāmasic slovenliness brings him down[1]. His rising up may be called 'Evolution' and his going down 'Involution'. The Jeeva is evolving upward when he is on the way to get out of the control of Avidyā, rising to a superior state of being. He may be said to involve when he gets domineered over by the Tāmasic aspect of his nature. 'Evolution' is the ascent towards the state of absolute, blissful consciousness realisable on the attainment of freedom from out of the inwrapping limitation of Avidyā. 'Involution' is the descent into ignorance and misery, the following of Tāmasī. Involution is the degradation of the Jeeva for allowing Tāmasī to domineer. The degree of involution in any case depends upon the extent to which Tāmasī is allowed to domineer. In a large number of cases such degradation takes the form of punishment in the shape of life in the sub-human kingdom. Evolution is completed when the Thinker, having become altogether free from Avidyā, is no more an individual Thinker but shines in the infinitude of bliss and peace as Pure Self. Involution may be considered as completed when Avidyā and Tāmasī together have exhausted all their powers of limitation by appearing to confine the Thinker within the thickest possible wall of enclosure, so that his very existence within may

1. ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ Gītā, XIV, 18.

not even be suspected; in this lowest stage, the Thinker being for the time almost deprived even of the powers of feeling, is verily in a Sushuptaic or sleepy condition (as in lower vegetable life). In the Great State of the universe, some Jeeva Citizens are sent down to the prison-cells, because they commit grievous sins and are guilty of gross perversion, being completely influenced by Tāmasī, while others are given State privileges and honours, in the shape of life in the higher or happier regions, because these latter work on well against the forcible downward current of the influence of the lower nature.

Evolving Thinker—of man alone.

5. As evolution thus implies elevation and reward of the Jeeva, and involution his degradation and punishment, they can, in justice, have reference only to the one who is free to choose between good and evil, that is to say, between ascent unto freedom, light and bliss on the one side and descent into bondage, ignorance and misery on the other. It is only free, voluntary, deliberate submission to Tāmasī that can be properly punished. It is only free, voluntary, onward march pushing aside the opposing currents of the lower nature that deserves reward. Evolution and involution therefore can be only for the responsible, free agent, and for none else. Such an agent is the Thinker in Man. The normal condition of the Thinker, we are told, is maintained in Man alone. I shall call this Thinker in man by the term 'man' itself. Man stands between good and evil, and it is left to his free choice to choose between them[1]. It is left to him to rise up to the divine state, or fall into sub-human existence, or have his life, as man, repeated over and over again with its numerous sufferings and anxieties. It is on account of the various modes of choosing, men themselves appear now as the ensouling Jeevas in all the grades of individual existence in the universe, human, super-human and sub-human. It is his actions or Karmas, done by him *as man*, that determine the nature of his future existence. It is said that, as a result of very bad Karmas, he takes sub-human bodies (namely lower animal and vegetable bodies), that, as a result of very good Karmas, he is given super-human bodies of light and happiness as of Dēvas and that, when his Karma is partly sinful and partly meritorious, he takes again another human body[2]. This is, however,

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1. उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ Gītā, VI, 5.

2. अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति, पापेन पापम्, उभाभ्यामेव मनुष्यलोकम् । Praśna. Up.

तामसा निरयं यान्ति राजसा मानुषानथ ।
सात्त्विका देवलोकाय गच्छन्ति सुखभागिनः ॥

only a general statement which is, no doubt, true. The details, however, of the working of the Law of Karma are innumerable, and they can be found out only by a close study of the Sacred Books under the Guru. When the Thinker comes again into his normal human body, he becomes again competent to do fresh acts of Karma, and he may, by such acts, either add to or subtract from, or modify the effect of, his previously acquired store of Karmas. When he is in other bodies, he does not do any fresh Karma, but is only experiencing the results of the Karma he did while in human body. Every non-human Jeeva, high or low, that is to say, super-human or sub-human, must have been at one time 'man', and his present enjoyments or sufferings are only the direct results of the Karmas he did then. It may be said that every Jeeva of the universe, from the lowest tiny plant up to the highest spiritual Saint functioning in the highest Lōka, is either man-past or man-present (if I may use the terms). Understanding the term 'man' in this broad sense, we can say that the whole universe is in existence only for the man, that is, the Thinker in man. This Thinker is the Vyāvahārika Jeeva of every description in the univese. This Thinker, who, in his own normal state, is 'man', misuses his powers of thought and creates more and more of limitations around himself by persisent thoughts of narrowing selfishness and by outward exertion to achieve the selfish end in view at the expense, or to the sorrow, of another or others. The Thinker, for such misuse of powers, is punished, whenever necessary, by being compelled to assume sub-human bodies devoid of the powers so misused. Such are the Jeevas of the lower animal kingdom and of the plant life. The Theosophical view that the Soul in man never descends below to sub-human states is altogether mistaken. In fact *every* Jeeva in the sub-human kingdom has been man before and has come down as a result of misconduct. In the same way, the normal Thinker in man, by long practice in selfless and meritorious actions, rises to a superior state of being. The whole universe is supplied with Jeevas of all grades of existence to inhabit it all over from out of the one central class of 'humanity.' Some do good and go above to states of existence higher up. Others do evil and go down to lives below. After their experience of happiness or suffering, as the case may be, is over in those other conditions of being, they come back to their own normal state of humanity and continue to do good or evil in conformity with their previous habits now reduced to tendencies or Vāsanas. They go again to other states and come back, and so on. Thus it is seen that no Jeeva in any region or state of being other than

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निष्कैवल्येन पापेन तिर्यग्योनिमवाप्नुयात् ।
पुण्यपापेन मानुष्यं पुण्येनैकेन देवताः ॥ Mahābhārata Śānti. 302.

the human can be said to belong really to that region or state. He is only temporarily there. His place there is only as reward or punishment for the time being. In either case of going upwards towards the divine and going downwards towards the sub-human states of existence, he has to start only from his own abode of 'humanity' wherein alone he can do acts for which he can be held responsible. Reward and punishment have reference only to the human kingdom. Humanity is practically the only school where the distinction between good and bad is taught and where detailed and graded provisions are made for the training up of the Thinker[1]. The Thinker, by virtue of such training, can be enabled to pierce through the wall of limitation, Jeevatwam, which has made the infinite Self appear as the Thinker, or to rise up, by gradual means, to his own true state of absolute freedom, and this process of piercing or rising is the process of evolution.

General Results of Karma.

6. To find out the exact nature of this process of evolution of the Thinker in man, we have to know the general results of the different kinds of Karma, good, bad and mixed. It is the law and economy of nature that every action will bear fruit by way of reaction. Lives recur to work out the results of actions (Karmas). By a general study of the nature of the working of the Law of Karma, the following facts may be ascertained :—

(*a*) Good Karma—Its Results :—

i. Purification of the mind, that is to say, the removal from the mind of its drossiness which is the effect of thoughts of narrowing selfishness and gross sensuality.

ii. Happiness in the higher heavenly regions, during the period between death and re-birth in this, the physical world. If the Karma is of an exceptional nature, the Thinker may even be made an office-bearer with authority in such higher regions.

iii. Coming back, as man again, to earth-life with facilities for further purification of the mind.

N. B. :—If the Karma is done without attachment to its fruits or results, and the Thinker has been going along Jñāna-Mārga, the path of knowledge, or along the higher sections of Bhakti-Mārga, the path of devotion to the Supreme Universal Soul, having his mind completely purified and possessing firm faith in the revealed truth that he and the

1. तस्मादात्मदर्शनायेहैव यत्नः कर्तव्यः [इहैव–मनुष्यशरीर एव] Kāṭhaka Bhāshya,

Divine Object of his devotion are in fact one in the Self, he is not bound to return again to earth-life.

(*b*). Bad Karma—Its Results :—

i. The mind becomes more and more impure.

ii. Suffering in the nether region or hell during the period between death and re-birth here.

iii. If the Karma is very bad, the Thinker, after his suffering in the nether region is over, is made to take birth in the world in the lower animal or vegetable kingdom as part of his punishment[1]. In some cases, these lower births immediately follow the previous earth-life.

iv. After undergoing his sufferings in hell or as sub-human Jeeva, the Thinker comes again to assume man's body. He is then placed within environments very unfavourable for his progress onwards. These bad environments or impediments to advancement are in consequence of his own previous mis-doings.

(*c*). Mixed Karma (partly good and partly bad)—Its results :—

i. The mind becomes purer in certain respects and more impure in certain others.

ii. The Thinker suffers for some time in hell, and enjoys for some time in the happy regions above.

iii. Afterwards he ordinarily takes birth here again as man.

In all the above cases the formation of the physical body and the selection of the parents for re-birth are all in conformity with the mental condition or tendencies of the coming Thinker. The terms 'punishment' and 'reward' in the above have to be understood in a peculiar sense. They mean something more than what they literally do. In providing punishment in the shape of sub-human life, Īśwara brings about certain states of existence in which alone some of the defects created by the Thinker in himself may be purged out of his nature. In sending the Thinker to the regions of suffering or happiness, as the case may be, the divine object is that the lessons learnt by him as man in his earthly life may be assimilated by him by repeated experiences of the

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1. मनुस्मृति: xii, 53-81.

स्वाभाविक्या त्वशास्त्रीयया प्रवृत्त्या पश्वादिस्थावरान्ता अधोगति: स्यात् । Kena. Bhāshya.

"स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ।"—स्थाणुं वृक्षादिस्थावरभावमन्येऽत्यन्ताधर्मा मरणं प्राप्यानुगच्छन्ति । Kāṭhaka Bhāṣhya.

results of his usual thoughts and actions, bad or good, so that definite and more or less permanent faculties of mind may be formed, with which he has to come back to humanity for learning further lessons.

Heaven and hell whether true.

7. It is usully asked in these days whether, after all, the much talked of heaven and hell are or can be true. Many seem to have no doubt about their unreality. To those who have faith in the Ṣāstra such doubts do not arise. Also, to those who do not care for their future, but are content with leading the mere life of the brute, such doubts cannot arise. Some half-hearted enquirers who are in the intermediate stages are sometimes troubled by doubts like this. Vēdāntic declarations have become the common property of all people, of whatever grade of intellectuality and spirituality, and they show that all Lōkas and everything seen in them are untrue, thus indicating that heaven and hell are but imaginary regions. These enquirers do not stop to ascertain what such declarations say about the physical world in which these think they are at present functioning. It is of course true that to the one, to whom the present physical world is itself non-existent, heaven and hell also do not exist at all. The Vēdānta declares that everything phenomenal is untrue; untrue to whom? To the one who has direct Swānubhava Experience of the Noumenal, certainly not to our fashionable enquirers to whom many things wordly are true and attractive. To those to whom the physical world is true, heaven and hell also are equally true. Karmas of various kinds are done by men. Some of them are so peculiarly good or so abominably bad that their results, in the shape of happiness or misery, are of such novel kind that they cannot be provided for in the ordinary physical world. Suppose a man commits an act for which the appropriate punishment will be the continuous experience, say, for six months, of the pangs of the fire-burning sensation. Certainly, this physical world cannot provide room for such punishment, as the physical body cannot bear it, but will itself be burnt to ashes in a few hours. So, in order to make the Jeeva in question undergo such a punishment, he is sent to a different region wherein he will be provided with a suitable body which can continue to exist throughout the allotted period of torment. Such region is the hell. Similarly, in order to have special enjoyments, for which the flimsy physical bodies of this world may be altogether unfit, Jeevas are sent to Heaven where there will be ample facilities for such enioyments. Even in this world it is not every place that is fit for all sorts of special enjoyment or special suffering. Do not people go to the hills to enjoy the "season"? This kind of enjoyment, certainly, cannot be had in plains. Are not special convicts sent to the Andamans by way of punishment? Similarly in the universe some regions are specially fit-

ted for rare enjoyments, and some for exceptional sufferings; and this is but natural and necessary.

8. Coming back to our main subject, it may be said, from the facts previously mentioned, that the chief effect of Karma is on the "mind" of man. Good Karma purifies it. Bad Karma renders it impure. The suffering of the Thinker in hell, his going down to the sub-human kingdom, and his enjoyments in the happy regions, are all only temporary deviations from, or breaks in, the regular path of evolution. They do not themselves form part of the course of evolution, though they are, no doubt, necessary as indicated above. Strictly speaking, 'evolution' only denotes the gradual purification of the mind of the Thinker and his consequent steady on-ward progress. Involution is the process by which the mind becomes more and more impure. The purification or otherwise of the mind ordinarily takes place only in the period of man's life on the Earth (physical world). Having these facts in view, it may be said definitely that 'evolution' can have reference only to the progress of the Thinker in man from his own position as Vyāvahārika Jeevātmā to the ultimate state of being of the real supreme Self, in the course of a long series of earth-lives, as man, by a steady, gradual purification of the mind, so that the Inner Ātmā or Self may, in the end, shine out completely in the immensity of his Glory.

The chief effect of Karma.

A Summary.

9. The main points on the subject may be summed up as follows:—

i. Evolution and involution are only for 'Man' as such.

ii. 'Evolution' means the purification of his mind and his consequent progress from the condition of the limited Thinker to the state of the unlimited Self.

iii. Man can bring about his progress or deterioration through Karma only in his earth-life *as man*, in which alone responsible Karmas are performed.

iv. During his stay and experience in other regions or Lōkas, in the period between his death and rebirth here his mental acquisitions of the preceding earth-life are transformed into permanent faculties of the mind, and there is generally speaking neither evolution nor involution for him in such other Lōkas. (I say 'generally speaking' because of some special provisions for Upāsanā and Jñāna in the higher Lōkas also, as may be ascertained from the Śāstra.)

v. In every lower animal or plant, its ensouling Jeeva is only undergoing a temporary punishment for some bad Karma he did *as man* formerly.

CHAPTER VII.

THE WESTERN THEORY OF EVOLUTION.

The Western Theory unsupported by Religion.

1. It is necessary to point out that the modern-day "Theory of Evolution", propounded by some of the western thinkers, that there is gradual progress from the mineral condition to the vegetable, from the vegetable to the animal, and from the animal to the human, is not true. In the first place, no religion of the world supports such a theory. No doubt Prof. Henry Drummond, Prof. Haeckel and some other thinkers have been making unsuccessful attempts, some consciously and others not so, to reconcile together religion and the western theory. Prof. Huxley however thinks that the doctrine is neither theistic nor anti-theistic. The religious indifference found in the theory as propounded by Darwin and by Herbert Spencer is well-known. Benjamin Kidd, in his work, "Social Evolution", says that "the tendency of the doctrine of evolution has been generally considered to be on the whole profoundly anti-religious."

Defective in itself.

2. According to the western doctrine, even as described by Prof. Henry Drummond in his work "The Ascent of Man", "evolution" means improvement in forms or phenomenal appearances, physical or mental, without regard to the underlying 'reality' which bears such forms or is the cause of such phenomena. The western evolutionists say that evolution is going on in the universe; but what it is that is evolving they have nothing to say about. They observe different natures, bodies and objects in the universe occupying different positions in some respects and, seeing that one is more advanced than another, they make a regular scale noting the different degrees of advancement. But they do not say that what is now found in the more advanced state of being must, in its essence, have been in existence formerly and must have been then in a less advanced condition. In other words, they do not say that the underlying entity, which bears a more advanced form or exhibits a higher state or condition to-day, is the same that formerly must have appeared in a coarser garb or functioned in a lower kind of existence. If, accordingly, they do not posit the existence of a continuing entity, it is not possible to see what can be meant by 'advancement'. If it is not the same entity that makes the advance from the lower to the higher state, no advancement or

evolution takes place at all; for there is nothing permanent that advances or rises in evolution. In fact, the evolutionists of the west, in general, have ignored the necessity, nay, even the possibility, of the continuing presence of the subsisting 'reality', and have only directed their attention to some stations on the road of evolution, without caring to know whether there is anyone journeying along the road, and, if so, who he is and how he is going on.

No support in the Aryan literature.

3. The western theory of evolution has considerably attracted the attention of a great many thinking minds by reason of its offering explanation of many facts in nature which are considered by them to be otherwise quite inexplicable. It has satisfied the minds of many by showing that the universe is not a chaos and that everything in it is subject to definite order and law. The fascination inherent in the theory itself is considerably increased by the attractive way in which it is put forth and propounded by the leading evolutionists of the west. Some of the leaders of the modern 'Theosophical' movement having come under the influence of such thinkers and their works want to read into the ancient Āryan Literature itself some warrant for the theory. Even such genuine scholars like Sir John Woodroffe, who have a deep sympathy, love and admiration for the Hindu and his philosophical religion and who, it may be said, have a deeper insight into some of its vital teachings than many of the modern-day so-called educated Hindus, are unable to shake off from their minds the notions of 'evolution' as taught by the west. The idea, however beautiful it may be, that there is gradual evolution from the stage of the mineral to that of the vegetable, from that of the vegetable to that of the lower animal, and from the latter to that of man, has no foundation whatsoever and is *not* supported by any passage in the Āryan sacred literature.

No evolution possible from mineral condition.

4. In fact, no evolution is possible from the stage of the mineral to that of the vegetable. For, there is nothing in the mineral that can evolve. As observed in a previous chapter, there is, no doubt, the life of Īśwara in the mineral also. But there is no entity or Jeeva in it that can progress onwards. Dr. Bose's discoveries of the modern day can have reference only to the Īśwaric life, not to the life of any Jeeva in the mineral. The whole mineral kingdom has emerged out of the Tāmasī aspect of Māyā and it forms the material which goes to make the bodies of Jeevas and their means and places of support. It is incorrect to say, as is sometimes heard, that "there is a separate Jeeva for every atom or particle in the mineral kingdom"; in fact, only such combinations of mineral

matter as happen to be the bodies of Jeevas are enlivened by the latter. Mineral matter, not composing the body of Jeeva, is called 'inorganic matter'. The body of Jeeva, though also composed of mineral matter, is called 'organic body'. The difference arises in this way. The lowest phenomenon conceivable in the physical world is the physical atom. A combination of several such atoms gives rise to two kinds of existence, the organic and the inorganic. When an object consists of a number of atoms only, without there being any separate co-ordinating life-principle connecting together those atoms in harmonious co-operation for serving some common end, it is termed 'inorganic substance'. Such are all objects which are generally considered 'inanimate'. Not because there is no life at all in such objects they are called 'inanimate', for they have their very existence in the life of Īśwara, but because in such bodies the several constituent atoms or 'primordial units', as Herbert Spencer would call them, are not in their combination governed by a particular common principle of life which compels such units or atoms to work harmoniously in definite ways to serve a common object. In an organic body, however, the constituent atoms are kept together by such a superintending and controlling life-principle of an entity or Jeeva who is the occupier of the body, and the atoms are made to work harmoniously in particular directions. It is the presence or the absence of such a separate connecting life that makes, in fact, all the difference between the organic and the inorganic sides of nature. Thus, there is immense mineral matter outside the bodies of Jeevas, that is, not ensouled by Jeevas. It is clearly mentioned in the Holy Books that the Jeevas of this world are only in four classes of bodies, namely, Jarāyuja, Andaja, Swēdaja, and Udbhijja[1]. Udbhijjas are the plants, and they are mentioned as the last or lowest class of Jeevas. This shows that there are no Jeevas in the mineral. The view that is now and then expressed from the modern theosophical platform that "every grain of sand has its Jeevātmā" is wrong. It is sometimes argued that the Śruti says that from Ākāśa has sprung Gas, from Gas has sprung Fire, from Fire Liquid, from Liquid Solid, from Solid Plants, from Plants Food and so on[2], and that therefore the fact of evolution, both within and above the mineral kingdom is evidently declared by the Śruti. But no evolution is meant to be described by such passages. Only the sacred Śruti has to be properly approached and

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1. जरायुजोऽण्डजश्चैव स्वेदजश्चोद्भिज्जस्तथा ।
एवं चतुर्विधः प्रोक्तो देहोऽयं पाञ्चभौतिकः ॥ Śivagītā, VIII, 3.

2. आकाशाद्वायुः । वयोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । Taittirīya, Up.

rightly understood. It is true that, when the composition of the elemental substances is studied, it is found that each of the atoms, of which each elemental substance is composed, is made up of several atoms of the just higher or finer kind of such substance. Several Ākāśa-atoms together make one gas-atom, several gas-atoms make one fire-atom, and so on. Several molecules of earth go to make clay. With lumps of clay a brick is made. With a number of bricks a room is built, and a number of rooms constitutes a house. It cannot be said that earth *evolved* into clay, clay into a brick, a brick into a room, and a room into a house. No question of evolution arises at all. There is the Supreme Maker of all things, Who, in the beginning of every Kalpa, the Cycle of the universe, prepares the necessary materials for all grades of existence from out of the one Primordial Root-matter, Prakriti or Tāmasī Māyā.

Nor from vegetable to animal, nor from animal to human.

5. As regards the alleged evolution from the vegetable condition to the animal, and from the animal to the human, there is no authority except the bare statement of the western evolutionists. They cannot actually trace the passage of an entity from a lower to a higher state of being. They are only able to see that one being is more advanced than another and that this universe is inhabited by beings of manifold gradation of advancement, physical and mental. Only this much is directly perceived by them. They mentally arrange the beings under different groups, and these groups, as well as the beings placed in each of these groups, are then arranged according to a regular and graduated scale of advancement. They then perceive that the ladder of advancement created by them presents a really beautiful appearance and they infer that Nature, beautiful as She is, must have brought about the advancement of beings only in the order in which the rungs of the ladder appear. They have, however, to realise that their theory of evolution is built, not upon relevant facts in nature actually experienced by them, but only upon their own inference from other experienced facts. The question is—how far is the inference acceptable? A big library may contain a large number of books of different gradations of thought or size. They may be arranged in some regular order. Can it be proper to infer that a book written by an advanced author has evolved out of a book written by an ordinary man, or that a big volume has come out of a small booklet? The present-day theory of evolution is only a huge guess founded on no authority or facts.

The Theory illogical.

6. Again, if, as the western thinkers say, there is growth or evolution from the vegetable state to the animal and from the animal to the human, the question arises—

What is the cause of growth? Why should an entity which was sometime ago in the vegetable state now appear in an animal body? Is its advancement or promotion to a higher state of being only accidental? If not, in what way did it merit the promotion? Is a vegetable capable of doing any responsible act or Karma for which it is rewarded? If it is itself not capable of doing any, is its ascent in evolution compulsory and due to the act of another agent? If so, does it mean that the fruits of action may go to one who did nothing to merit them? Among the lower animals themselves, one is found more unhappy throughout its life-period, from the moment of its birth, than another. Why should it be so? What is the cause of special suffering? The theosophic idea of 'group-souls' does not throw real light on this question. The idea by itself is unscientific. It is sometimes said that the animals themselves may not feel as we suppose they do. Whatever may be the intensity of the animals' feelings, indications are clear enough to show their feelings of pain and pleasure separately. The differences in the animals' experiences of pain and pleasure must have their own causes. What are they? The causes must relate to the previous existence of every such Jeeva in question. This previous life could not have been that of a lower animal; for lower animals can do no responsible Karma. The law of Karma and justice, if it is true at all, shows unmistakably that there is no real foundation for the belief that there is evolution going on below the stage of man. Every brute, every little insect, and every one of the plants and trees, all were, and are going to be again, human beings themselves. They are all only temporarily suspended from the class of humanity for some offences. They are always thinkers, as we are now. Only, they have, by compulsion, ceased for sometime to 'think' in the true sense of the word. We, as Thinkers, are all connected together by the bond of universal brotherhood, all being, as we are told, the children of the Lord of Mind.

A doubt.

7. It may be asked :—If all non-human states of being are only the results of previous human Karma, in the beginning stages of the universe there must have been only men, and none else; is there any authority to show that there was a time when there were men alone and that the non-human states of being appeared only later on? The question presumes that there was a beginning for the universe. The universe has had no beginning at all. No doubt, every Kalpa or cycle of the universe has a beginning. But, at the beginning of a Kalpa, the universe makes its appearance in the condition in which it was just before the Pralaya or dissolution that preceded the Kalpa in question. The universe makes its appearance in every Kalpa and is dissolved in every Pralaya. This alternative existence of Kalpa and Pralaya has had no beginning. None can say that there was a

beginning for the existence of the power of Māyā in the All-Self. As there was no beginning for the universe, there could not have been any period of time when there were men alone. At all times there have been human as well as non-human states of being in the manifested universe. These facts also show that Karma too is beginningless, as declared in the Sacred Books.

What is Progress of the Thinker.

8. Having seen that evolution can be only for the Thinker in man and that it means his progress from the condition of the limited Thinker to the state of the unlimited Self, let us try to ascertain how this progress can be brought about. Progress of the Thinker means improvement and growth of the 'mind' through which he thinks. The question is, when is the mind said to grow? In the first place, what is meant by growth? As most of us are at present situated, we cannot directly perceive the actual growth of the mind and say what it is. We are however acquainted with 'growth' in the lower or physical plane or state. Nature being uniform, she may be presumed to have 'growth' in the higher or mental plane effected in the same or similar manner. What is then meant by growth in the physical plane? All vegetable and animal bodies develop out of the life-germ, the unit cell. The western scientists say that the embryonic cell is the same for all living things, although, as regards the simplicity of the cell, there is a difference of opinion (Vide H. H. Donaldson's "The Growth of the Brain"). The embryonic cell of the plant is said to be the same as that of the animal; the embryonic cell of the lower animal is said to be the same as that of man. The embryonic cell sometimes divides itself into two or more cells and sometimes, as in the case of the lower forms of life, becomes associated with new cells drawn from outside. In any case, development of the embryo implies multiplication of the cells. In this way, the embryonic cell develops into a perceptible body, whether of a plant or of an animal. Mere multiplication of cells, again, cannot make a living body. In the dead body, for instance, for some time after death, there is found a large number of cells crowded together, but the body, as a whole, has ceased to be a living body. The living body requires a connecting life which keeps together and enlivens all the cells. So, along with the multiplication of cells, there is also the widening or expansion of the life within so as to control all the cells together. As is the case with physical life, growth of the mind means expansion of the mind.

Expansion of Mind.

9. A man's mind is said to expand when his thoughts extend beyond his physical body and beyond his personality. As the physical body grows by multiplication of ells, the mental body may be said to grow by multiplication of persona-

lities, as it were. As the original unit-cell is the earliest and lowest state of the physical body, thoughts of one's own interests alone belong to the lowest stage of the mind. The mind grows when the interests of others are also considered, as the physical body grows by the packing together of more cells. As there is a connecting life for all the cells together, selfless thoughts or thoughts of others' interests should be bound up together by a connecting and unifying knowledge that all are only One Self and that division or separation of interests is inconsistent with the absolute unity of the central, common, universal Life-real. The end of evolution of the Thinker is reached when the evolving mental life becomes, by expansion, identical with the all-including Life, the universal Self. Without doubt, man, as man or Thinker, belongs to the mental world, as his very name indicates (Sans. root 'man' means "to think"). But he is, in reality, the One Self appearing to be enclosed, for the time being, in a covering made of mind-stuff. If he wants to rise from 'mind' to 'Ātmā', he should learn to get out of the limitations of the mind and he should get rid of all ideas of personality and individuality. If he will rise to a nobler state of existence than his present one, he must see that his thoughts cover the interests of others and that those thoughts go on infinitely expanding. He must both intend others' benefit and act for others' good. His mind is said to expand, and he is said to make real progress, only when he is purified by such altruistic thoughts and actions and by constant practice in genuine renunciation. In this way, the mind has to expand and expand until the limiting mind-covering, becoming very thin, is torn asunder. Then the limitations of the Thinker are removed. He ceases to exist as the Thinker any longer, and his Inner Self shines in His infinitude of existence, consciousnes and bliss (Sat, Chit and Ānanda). Thus is realised the ultimate end of the existence of the Thinker.

Contraction of Mind.

10. If, however, the Thinker's thoughts and actions are directed exclusively towards personal and selfish ends, he is not performing the duty of man. He does not see his mind expand. On the other hand, it contracts more and more, and gets consequently thicker and thicker. The Thinker, being only passively submissive, allows himself to be thoroughly controlled by the mind-influences, instead of himself being the master and controller of the mind and of the senses, putting them to proper uses and improving them for serving nobler purposes. He is not going forward in the path of evolution. He is only enacting the brute, preparing his own way for a future actual brute-life. There is this difference now between him, as at present he is, and the brute. He is in a worse predicament than the other. He being man, every thought of his is a Karma. The brute is an irresponsible agent. Nature has Her strict

accounts in which every Karma of man alone is entered. Man should therefore be very particular in seeing that the fruits of his Karma are not bitter ones. He should think only such thoughts and do only such actions as may widen his mind and raise him up in evolution.

Death and Re-incarnation.

11. This is, no doubt, easily said ; but to actually bring about the expansion of the mind is indeed very difficult. If, however, the mind is trained regularly[1] and in the proper direction with the aid of the proper Guru[2], the goal may not be far distant. We should try to overcome any difficulty that may stand against our way. We should strive to widen and widen our circle of sympathy, though by slow degrees. Let us believe that we are no child-Souls and that we have advanced far enough in evolution as Thinkers. The bodies we are now wearing are not the first of the kind we have been made to wear. Our minds have had considerable progress with other bodies like these our present bodies before we came into them. Had we had no such progress before, we could never have found our way into the bodies of our advanced parents. The blooming intelligence of the youthful genius among our brethren is not a creation of yesterday, brought into existence by a capricious God, but it has had a long history of its own. It is ignorance to say that we have come for the first time into man's body only now. We have had several such bodies before, and we are, most of us, waiting to have many more. The student of physiology knows that particles of our bodies are coming and going every moment of our life-period, while the body, as a whole, continues the same. These bodies can live only if fresh particles come in and worn-out ones go out. The subsisting reality in these is the physical life. Any element grosser or lower than that can come and go without affecting it. In the same way, the higher life, the subtiler mental life, subsists and gross physical bodies come and go. Progress of mental life depends to a very great extent upon occasional changes of physical bodies.[3] This change of physical body, this going and coming of the body of the Thinker, is called ' Death ' and ' Re-incarnation '.

Heredity.

12. Some of the chief western thinkers have suffered much for not having known the fact of re-incarnation. There are many facts in nature which they are unable to ex-

1. अभ्यासवासनाशक्त्या तरन्ति भवसागरम् । Yōgaśikha. Up.
2. दुर्लभो विषयत्यागो दुर्लभं तत्त्वदर्शनम् ।
दुर्लभा सहजावस्था सद्गुरोः करुणां विना ॥ Varâha. Up.
3. अनेकजन्मसंसिद्धस्ततो याति परां गतिम् । Gîtâ VI, 45.
बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते । „ VII, 19.

plain. They try, in vain, to explain them by reference to the law of physical heredity. The parents are the cause only of the physical body, and not of the mind or of the Jeeva. The mental peculiarities, however, acquired in past lives by the re-incarnating Jeeva require certain physical peculiarities for properly expressing themselves in this life, and he is by the great law of Karma attracted to those parents who can furnish him with a body bearing such physical peculiarities. This is the reason why it is found in many cases that the physical and the mental peculiarities of the issue are similar to those of the parents. But it is a mistake to suppose that the mental peculiarities are *inherited* from the parents. In fact they form his own individual assets acquired by himself. This is only consistent with the fact that physical heredity can transmit only physical peculiarities. Had the western thinkers only known the fact of Re-incarnation, they would not have felt the necessity for appealing, for a great many solutions, to the law of heredity, a law which has but a very limited application.

Value of the Western Scientific Conclusions.

13. If the western evolutionists were aware of the operations of the laws of Karma and Re-incarnation, their theory of evolution would surely have been quite different from what it is now. The western evolutionism, as it is, is, no doubt, the outcome of genuine, long-continued thinking of mighty intellects. But the theory, rather the growth in evolution and the exact process of evolution, taken as discovered by them, are abstractions of a very remote kind. (It may be noted in this connection that what is called the 'species' which is said to evolve, according to the western system, is itself but an abstraction). They are not realities. They are not even "the ways in which reality appears to us or may be conceived to present itself to us", as F. B. Jevons remarks in his lecture on "Religion in Evolution", but they are only abstractions from the appearances of reality. That the western sciences and the theory of evolution are only hypothetical and can never give a full explanation of the universe and that they cannot aim, and avowedly do not aim, at more is conceded by him. He says :—"Any hypothesis is now recognised by Science provided that it is capable of explaining the facts which require explanation. And only so long as it does explain them is it thus recognised. The moment it fails, or a more comprehensive hypothesis emerges, that moment the old one is thrown on to the scrap-heap of Science. . . . . All that she (Science) requiries of her hypotheses is that they should account for the facts; verification, in the sense in which that word is defined in Mill's Logic, Science does not now profess to attain or even aim at." Thus it is seen that the conclusions of the scientific investigations of the west are not quite infallible. They are, in fact, based upon no permanent foundations

whatsoever. They are always liable to change. It is satisfactory, however, to note that the tendency of the course of the western science is now getting less and less opposed to the philosophical truths of the ancient Āryan Religion and that the western science itself fairly promises to become, sooner or later, a faithful hand-maid of Ātma Vidyā, as every true phenomenal science is bound to be, the Anga or auxiliary of the noumenal science.

CHAPTER VIII.

THE REAL SELF AND THE UNREAL SELF.

Some questions.

1. We are told that our final goal is one of absolute bliss and peace, that we are in essence the Supreme Self who is only one, that our present imperfections and sufferings are due to our state of being limited and conditioned and thus subject to all the evils of duality, and that our attempt should be to get out of such limitedness and conditionedness. Now, certain questions arise for consideration. The Supreme Self being the only existing Reality, how can he be at all conditioned by anything else ? Even granting that His Śakti Māyā might bring about the phenomenal multiplicity and variety of things, how can the Self Himself be overshadowed, duped or troubled by that, His own Śakti ? Again, if there is only one Self, how did the differences arise among the Individual Souls or Jeevas *inter se*, and between them and the Universal Soul, Īśvara ?

Some further questions.

2. The straight answers to such questions are as follows. It is true the Self is only one, not many. He is called 'Supreme Self' only as seen from the ordinary, low standpoint of view, not because there are more Selves than one. Being only one, He can be neither supreme nor ordinary. Again, He is never, nor can ever be, conditioned by anything like body or mind. He is our own Self. The ignorant sufferer in us is not He, but only a shadow of His, the reflected, unreal Self. Here the objector again may ask—" What ? In the Self, that is said to be the only Reality in all, can there be any attempt of a distinction drawn between the Real Self and the Unreal Self ? What can this mean at all ? How can there be in the Self, the ever absolute and unconditioned, as He is described to be, any appearance of a finite, conditioned or unreal Self as well ? Further, how can anything which is limited or conditioned be called 'Self' at all ? The Hindu Ideal, though appearing to be grand, seems likely to crumble down to pieces if touched by the rod of analysis. Is it really so ?"

Self compared to Ākāśa.

3. In order that we may be able to satisfactorily solve such difficult problems, let us try to understand the nature of Ātmā or Self through the aid of a possible comparison. The nearest approach to Ātmā, for the purpose of comparison, is found in Ākāśa. Ākāśa is sometimes translated into 'ether'. Ākāśa, however, is much subtler. It is the finest

element in manifestation. It is the space-affording element. It pervades the whole universe through and through. It is the subtilest primordial substance in the universe and thus forms also, the material cause of everything in the universe, whether gaseous, luminous, liquid or solid[1]. Being such material cause also, it is everywhere. [Though, on account of these facts, Ākāśa is taken for comparison, the difference between Ātmā and Ākāśa must be borne in mind. Ākāśa is partible or divisible, while Ātmā is absolutely indivisible (Akhaṇḍa). Ākāśa has both beginning and end. It is a *created* element[2]. Ātmā is eternal. Akāśa is non-intelligent (Jaḍa) inert matter, while Ātmā is Sat-chit-ānanda-swaroopī].

Pervading Ākāśa and Reflected Ākāśa.

4. Suppose there is a shallow tank with one foot of water having its boundary walls, steps and bed, and in it are placed vessels immersed in water with their mouth rims just at the water level. Ākāśa pervades the whole tank, including the vessels, through and through as it affords space for, and forms also the material cause of, the tank, the vessels and the contents of them all. In addition to such actual pervading Ākāśa, there is also Ākāśa reflected in the tank water and the vessel waters. This reflection of the space-affording Ākāśa is clearly perceivable. A man can stand on the lowest step in the tank and see his own reflection in the water. He can also see from there the reflection of a cocoanut tree standing near at hand. The difference between the height of the man and that of the tree is also seen in the reflection, thus showing that Ākāśic space is itself reflected in the water. Real Ākāśa pervades the whole of the tank and is outside it also. The whole tank exists in Ākāśa. The reflected Ākāśa however in the tank and in the vessels is confined to the tank-limit and the vessel-limits. Reflected Ākāśa is only an appearance, not real. Real Ākāśa is not affected by the conditions of the tank or the vessels, whereas the reflected Ākāśa will be affected by them. If the water is shaken, the reflection also shakes. If the vessels are moved, the reflection also moves. If the water is covered with dust, the reflection becomes dull and unclear. Any the slightest ruffling in the water makes the reflection appear twisted. Changes and motions in the reflection are all due, not to the thing reflected, but only to the water in which it is reflected. Again, because of the variety of differences of the formations of the frames and the mouths of the vessels, due to prior causes, and because also of the differences of situation, the wave-motions of the vessel-waters largely differ from one another, thus creating differences and peculiarities also in

1. आकाशाद्वायुर्वायोरग्निरग्नेरापः अद्भ्यः पृथिवी ॥ Tait. Up.

2. आत्मन आकाशः संभूतः ॥ Tait. Up.

the reflections in the vessels severally. Bearing these facts in mind, we shall consider more fully the details of the comparison.

5.

Details of Comparison.

Ākāśa	Corresponds to	Ātmā or Self
Tank	„	the universe
Tank-walls, steps and bed	„	physical universe
Vessels	„	individuals
Frames of vessels	„	physical bodies of individuals
Water	„	subtiler matter, the mind-stuff
Tank water	„	universal mind
Vessel-water	„	individual mind
Tank-Ākāśā: 1. Pervading Ākāśā *plus* 2. Reflected Ākāśa both together	„	Īśvara, Universal Soul
Vessel-Ākāśa: 1. Pervading Ākāśa *plus* 2. Reflected Akāśa both together	„	Jeevātmā, Individual Soul.

As Ākāśa in the illustration, Ātmā pervades the whole universe and is not limited by it. The whole universe has its existence in Him. He is also the material cause of the universe as even Ākāśa has sprung from Him[1]. Ātmā cannot be affected by anything that may happen to the universe, Īśvara and Jeeva have each two aspects (1) the permanent unchanging aspect as the Self and (2) the impermanent changeable aspect as the reflection of the Self on the subtle mind. Reflection in the case as Īśvara is on the harmonising Universal Mind, the work of Sātvic Māyā, and that in the case of the Jeeva is on the differentiating, Individual Mind, the work of Rājasic Avidyā.

6. In both Īśvara and Jeeva it is only the first or Ātmic aspect that is real. Ātmā is the substratum or Adhishthānam in both. Reflection or Ābhāsa of the Self on or through the mind is called Chidābhāsa. The term Chidābhāsa is ordinarily used only to denote the reflected Self in the

Adhishthāna and Chidābhāsa.

Jeeva. I shall, however, for the sake of convenience of expression, use the term in its strict sense and apply it to both Īśvara and Jeeva. To put it shortly, Īśvara is Ātmā or Self (Adhishthānam) *plus* Universal Chidābhāsa, Jeeva is Ātmā or Self (Adhishthānam) *plus* Individual Chidābhāsa. It is in consideration of the co-existence of the impermanent Chidābhāsa aspect that the term *Soul* is applied to them both. Īśvara is called Universal *Soul* and Jeeva Individual *Soul*. The Chidābhāsahood of Īśvara as well as that of the Jeeva are not permanently true. The Chidābhāsahood of Īśvara does not bind or condition Īśvara and is quite harmless as it rests on unity and universality. It is to this Chidābhāsahood are due the lofty characteristics of Īśvara such as Omniscience, Omnipresence, Omnipotence and the like and all the noble qualities attributed to Him. Īśvara's Chidābhāsahood is the final hope of the groping Jeevas of the universe. It is only the Chidābhāsahood of the Jeeva that is the cause of all evils in the universe, because it rests on dividing diversity and limiting individuality. Further, the Chidābhāsahood of Īśvara is self-chosen by Him for the benefit of the universe of Jeevas, whereas that of Jeevas is compulsorily attending on them for the enforcement of the Law of Karma. As the very existence of Īśvara as such, as of the universe itself, is because only of the existence of the Jeevas alone, as shown in the chapter on Evolution, we are primarily concerned, in our enquiries, with the Jeeva-Chidābhāsa alone.

Oneness and Manyness.

7. We have seen that each Jeeva has two kinds of existence, one as the unchanging, real or Noumenal Self, the Adhishthānam, and the other as the changing, unreal or phenomenal appearance as Chidābhāsa who may be called the Phenomenal Self. As in the illustration the reflections in the vessels are many and various, so are Jeeva-Chidābhāsas (Phenomenal Selves) many and different. As Chidābhāsas, Jeevas are essentially different from one another and from Īśvara. But as Adhishthānam, all are but one and one alone. If any one says he is a true being, he can say so only in his capacity as Adhishthānam, not as the flickering shadow like Chidābhāsa. Jeeva is declared by the Śruti as being one with Īśvara only in view of the Adhishthānam in both. The Vēdānta teaches me that I am Brahman, because I am in truth the Adhishthānam alone. Brahman or Ātman, being described in the Vēdas as Akhaṇḍa or indivisible, is identically and wholly one in all. As Adhishthānam I am one with all. As Chidābhāsa I am different from all. It is only as Adhishthānam I am Sat-chit-ānanda-swaroopī. As Chidābhāsa I am the pitiable Samsārī and sufferer of the world.

1. आत्मन आकाशः संभूतः । Tait. Up.

8. That we have all two kinds of existence as aforesaid and also that our true state is Sat-chit-ānanda are both discernible if we analyse our experiences of the three states of existence, the waking, the dream and the dreamless or deep sleep. During the *Jāgrat* or waking state I am in existence functioning through the physical body. In the dream (*Swapna*) I am in existence functioning through the then mind-created illusory body. In the state of deep sleep or *Sushupti* I am in existence, but not functioning through any body at all. There is sense-wakefulness in the waking state, and there is sleep in the other two states. Let us compare together all the three—

An Examination of the three states, Jāgrat, Swapna and Sushupti.

Waking State (Jāgrat)	Dream (Swapna).	Dreamless Sleep (Sushupti).
Sense-wakefulness.	Sleep.	Sleep.
I function through physical body.	I function through mind-created illusory body.	I do not function through any body.
I *exist* as Viśva.	I *exist* as Taijasa.	I *exist* as Prājña.
I am externally *conscious*.	I am internally *conscious*.	I am *conscious* of the existence of nothing.
I am both *happy* and unhappy.	I am both *happy* and unhappy.	I am *happy* alone.
There is object and my individuality.	There is object and my individuality.	There is no object or individuality.

What is really the essence of the Self cannot cease to be at any time or in any state or condition. It must be present throughout. One such continuing *common factor*, we find, is *Existence or Sat*, which must be the *characteristic of the Self.* In this Self, whose nature is Sat or Existence, there is the changeful appearance, one after another, of three unreal selves, Viśva, Taijasa and Prājña. So long as functioning through the physical body continues, Viśva, as the waking Soul, exists. When the physical body is tired and has rest, and the physical senses no longer work, he ceases to exist. *His existence is limited and qualified by the conditions of the physical body and the senses.* Similarly, when even the mind refuses to work and goes to rest, the dreamer, Taijasa, ceases to exist. *His existence is conditioned by the limitations of the mind.* So also Prājña, the sleeper, continues as long as the darkness of sleep, namely, bare ignorance or non-active Avidyā lasts and no longer. This non-active Avidyā is the causal body of the Jeeva. *The existence of Prājña is conditioned by this causal body.* The physical and the mental bodies are the *creations* of Avidyā. The causal body is Avidyā herself. The functioning Souls of the three states, being conditioned by the limiting and differentiating Avidyā, either directly or through her creations, are all imperfect, varied and impermanent ones. They are but the reflections of

the Self, not the Self Himself. They are the reflections through the mediums, the physical, the mental and the causal bodies. The One who continues to exist throughout in all the three states, being altogether unaffected by the conditions and limitations of these states, is the true Self; His alone is pure, bodiless, unconditioned existence or Sat characteristic. His state transcends the above three states and is called the Fourth or Turīya state in view of those three states. In truth, from His point of view of absolute truth, the lower states of phenomenal manifestation, the states that depend upon bodies, have no real, subsisting existence whatsoever. *Body is a non-essential for existence pure and simple.* The real Sat nature of Ātmā is within our direct experience. I admit I exist. As *what* do I exist? As physical body? No. For, I admit I exist at the time of the dream also when the body does not function. Can I say that as mind I exist? I cannot. For, I admit I exist at the time of deep sleep when the mind does not function at all. I must perforce admit that my existence is quite independent of the body and the mind. As what then do I exist? I must say "as myself", as Ātmā independently of anything else. It is my Sat characteristic. Again, in the *Jāgrat* state I am externally conscious through the mind and the senses. In the *dream* I am internally conscious through the mind alone, the senses being at rest. In *Sushupti* or Deep Sleep I am conscious that nothing exists as when seen in a dark room, and I am also conscious of my own bliss. In the three states I have consciousness though in the third state there is no mind working at all. My power of consciousness is independent of the mind. In other words, *Mind is not necessary for consciousness.* The fact is the mind only imposes its own limitation and qualification on my power of consciousness which is in truth infinite and absolute. The above comparative table shows that *consciousness* is a *common factor* in all the three states, though its modes and objects may respectively differ in them. What is common throughout must be, as said above, of the Essence of the Self. Hence *consciousness or Chit is the essential characteristic of the Self in me.* I am Chidroopī pure and simple. The externality of my waking consciousness vanishes at the time of my dream experience and the internality of my dream consciousness vanishes at the time of deep sleep. The peculiarity of my conscious experience of the deep sleep is absent in the waking and the dream conditions. But my consciousness does not vanish at all. Similarly again, I am both happy and unhappy in the *waking* state and in the *dream* condition. I am however happy alone in the Sushuptic or third state. The *common factor* in all the three is happiness which alone, not unhappiness, can belong to my true Self. Further, in the waking state and the dream state I have generally to depend upon an object different from me, my individuality being preserved, for the rise

of the feeling of happiness in me. This object of happiness or enjoyment may be a physical object or a mere mental picture or imagination. In my experience of the Sushuptic bliss however I have no such object at all present nor my individuality. *I have bliss in myself*, and I do not in Sushupti depend upon anything other than myself, not even my individuality, for my bliss. *Ānanda or Bliss is an essential characteristic of my true absolute Self.* Thus, we have, each one of us, two kinds of existence, real and unreal, and the characteristics of the former kind are pure Sat, Chit and Ānanda.

9. From our considerations so far, the following conclusions may be recorded :—

Conclusions.

(1) Ātmā, the Noumenal Self (Adhishthānam) in all is only one and indivisible, and He is never limited, conditioned or affected by Māyā or anything phenomenal, just as Ākāśa is not affected by, or by anything done to, or any event taking place in, the tank in the illustration given before.

(2) Phenomenal conditionedness belongs to the Chidābhāsa or reflected Self, just as the water-reflected Ākāśa is alone conditioned by the nature, the limitations and the fluctuations of the water.

(3) Every Jeeva has two aspects, one as the Real Self Himself, like the true all-pervading Ākāśa, and the other as Chidābhāsa, mere unsubstantial appearance by reflection, like the reflected Ākāśa. This latter alone is the victim of Avidyā, the duped Samsārī and ignorant sufferer of the universe.

(4) The variety of differences between the universal Soul (Īśvara) and the Individual Souls (Jeevas) and also that among the latter themselves are due, not to the Self at all, but only to the multiplicity and variety of the mediums which bear the reflections. The varying characteristics of the reflections in the tank and in the vessels are due only to the varied nature and conditions of the waters in them.

(5) The apparent existence of the unreal selves, who are and must be many and various, does not in the least prejudice the Real Self or His Oneness. The Ākāśic reflections in water do not touch or affect the real Ākāśa that pervades everything including that water.

(6) As there can be in the real, all-pervading Ākāśa the appearance of an unreal Ākāśa also, so in the real, absolute, unconditioned Self there can be the appearance of limited, qualified, shadow-like selves, Chidābhāsas, also.

(7) Chidābhāsas are called selves simply because they are the shadows of the Self Himself. In fact, they are no selves at all.

(8) The nature of the true Self is Sat-chit-ānanda nature. This nature is in truth infinite and unconconditioned, and it does not depend upon any body or mind, or object or individuality at all for its existence.

(9) We, as Jeevas, have two ways of sight or Dhrishti open to us. If we see the world before us in our unreal, narrow interests as conditioned Chidābhāsas, the names and forms of the world have great value for us. If we look at it in our true capacity as Adhishthānam, we see everywhere Adhishthānam and nothing but it, the names and forms having no attraction for us.

The special merit of the Vēdic Religion.

10. It is the special merit of the Great Religion of the Vēdas of the Hindus that it has revealed to man the lofty Truth that Self or Ātmā alone is real, that he is that Ātmā Himself, and that his final goal of life is the attainment of Mōksha or Liberation from conditioned, individual existence, that is to say, the realisation of his oneness with that Self, the Sat-chit-ānanda Reality. Hinduism is claimed to be the only Revealed Religion of man on account of the circumstance, among other reasons, that the Ultimate Truth of the oneness of the all in the Self, which cannot be known by man either by direct sense-experience or by any intellectual process of reasoning and inference, and which, if at all, can be made known to man only through Divine Revelation, is revealed through the Vēdic Upanishads. The Revelation of the Highest Ideal of all existence, the detailed descriptions of the way to reach that Ideal and of the particular qualifications and preparations of those who can successfully go along that way, form the Crest Jewel of the Divine Vēdic Literature of this Religion. Our grasp of the Hindu Ideal can be real and firm only if we have a sure faith in such Literature and Religion. We shall therefore in the next chapter consider the general nature and merit of this, our Religion of the Vēdas.

CHAPTER IX.

THE DIVINE MOTHER-RELIGION.

Universe and God, both limited.

1. The universe consists of many worlds in each of the several grades of existence from the lowest to the highest according to the ascending gradations of the states of matter from the grossest to the subtilest and according to the corresponding gradations in the nature of life exhibited through such matter. One such world is our Earth. All such worlds are limited ones, limited by condition, space and time. The universe, which is but the aggregate of such worlds, is also a limited one. The enlivening Soul of the whole universe is Īśvara or God. It is His universal life that keeps together or sustains and guides the whole universe, exactly as the Individual Souls of men sustain and guide their bodies and everything in them, bodies both physical and mental. As is the universe, Īśvara, the soul of the universe, also must be considered in a sense a limited one.

Only one Universe, one God and one Religion.

2. The universe is only one, not many. So also the universal soul, Īśvara, is only one, a secondless one. There may be more worlds than one and more world-Enlivening Individual Souls than one (Ādhikārika Souls, universe-office-bearers, like Bhoomi-dēvi the Goddess of the Earth). But the universe, which is the sum-total of all the worlds together, and so also Īśvara, the Enlivening God of that universe, can never be more than one. Some prominent theosophists talk of universes and Īśvaras as if there can be a plurality of them ; it is mistaken. Of course, at every Kalpa or universe-cycle there is the appearance of the universe, and at every Pralaya there is its dissolution. It is the universe that became dissolved at the end of the previous Kalpa that appears again at the beginning of the succeeding Kalpa just as it was before dissolution.[1] Though, on account of internal changes in the universe during Kalpas, we may talk of several universes *in succession*, there can be no plurality of universes simultaneously. Again, though we may so refer to successive universes, we cannot think similarly of successive Īśvaras. Īśvara ever remains the same unchanging guiding soul during all Kalpas. Kalpas and Pralayas are like days and nights in His eternal existence. As is Īśvara, so

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1. धाता यथापूर्वमकल्पयत् । Tait. Āraṇyaka.

must be the Divine Religion (established by Him) *only one*, an unchanging one for all Kalpas.

3. It was observed before that Īśvara is a Limited Being. It should be known however that His limitation is not like the limitations of the beings and things of the universe. Let us take 'man' for example. Man is conditioned not only by the limitations of his own body and mind but also by other beings and things outside him, being ever subject to the latter's influences over him. It is by virtue of these influences his body and mind are themselves affected, and the peculiar conditionedness of his being, as Jeeva, is itself mainly brought about. Īśvara, on the other hand, being only one, He is never subject to any influence from outside, for, *outside* there is none for Him. That is to say, Īśvara, from the very universality of His being, can never be subject to the influence of 'duality' which alone[1] is the cause of all imperfections and sufferings of individual existence. Duality is the work of the dividing and differentiating Rājasic Avidyā, the causal body of the Jeeva, never of the unifying Sātvic Māyā that is assumed by Īśvara as His causal body. Again, the internal changes in the universe affect only the Jeevas of the universe, certainly not Īśvara who remains ever changeless, being but the altogether unattached Supreme Witness of all that take place in the universe. So, Īśvara, though considered 'limited' from the point of view of the absolute (Nirguṇa) Self, cannot be said to be conditioned in the same way as Jeeva is. The limitedness of His being, as the Soul of the limited universe, does not in the least detract from His pure Sachchidānanda realisation; whereas the conditionedness of the Jeeva, which is the mischief of duality, stands against the way of similar realisation by him. In fact, Īśvara's apparent limitedness is itself only because of the Jeeva's limitedness which requires a limited, but all-Enlivening and all-Knowing Entity to maintain the universe for the Evolution of the Jeevas and to distribute to them their respective fruits of Karma. The whole universe is in existence only because, as mentioned in a previous chapter, Jeevas are in existence. So also Īśvara is in existence as Īśvara because of the existence of Jeevas. But for the limitedness and conditionedness of Jeevas, which alone demand serious consideration, there would be no universe, no Īśvara either. The Hindu Ideal is the absolute Emancipation of the Jeeva from such limitedness and conditionedness.

Īśvara's limitedness and Jeevas' limitedness different.

4. Such limitedness and conditionedness, belonging, as they do, to the shadowy Chidābhāsa-aspect of the Jeeva, not to the real Self-aspect, have to be themselves realised

Object of Religion.

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1. द्वितीयाद्वै भयं भवति । Bṛihad. Up.

as unreal. On such realisation, Jeevahood will disappear, the Self alone remaining true as He ever does. But so long as the Jeeva has attachment to (Abhimāna for) the body and the mind, such realisation is impossible, and the limitedness and conditionedness of his being will also continue. It is the process of annulment of such attachment or Abhimāna, nay, even more, it is the process of annulment of the mind itself and of the very recurrence of the body, that is the object of all training in Dharma. Dharma is the only means of such annulment. There is no other way. Annulment of the body, for instance, by suicide will only end in the creation of a considerably worse body. Similarly, any attempt at annulment of the mind by non-Dharmic means will only strengthen it and that on its undesirable side. So, training in Dharma is absolutely necessary. The main object of Religion is such training.

Vēdic Religion and later Religions.

5. Both the Ideal of Mōksha and its Sādhana of Dharma are made known to man only through the Divine Vēdic Revelation. Such revelation is made at the very beginning of the creation of the world at every Kalpa. So far as the present Kalpa is concerned, such creation was nearly 196 crores of years ago according to the Śāstraic calculation [The exact number of years now, corresponding to the current Kaliyuga 5022 (A.D. 1921), being 195,58,85,022]. Humanity made its first appearance then on the earth under the name 'Āryans' in Āryavarta. The then Men were called 'Āryans, (the noble) because they had the direct benefit of the aforesaid revelation and its consequent Dharmic training. In long courses of time, however, heterodox views and ways of life gradually crept in, Āryanhood was lost by many, and humanity spread from here to the other parts of the world, being prompted, of course, by materialistic motives. Such emigrant populations having so lost the direct influence of the Revealed Vēdic Religion and the immediate benefit of its Dharmic training, several kinds of religion, as ages rolled on, were established, one after another, for their uplift, by or at the instance of some great souls among them.

The Vēdas Eternal.

6. We must have at first a correct knowledge of the place of the great Religion of the Vēdas among such various religions of the world, past, present and also future, in addition to having a right grasp of the fundamental teachings of the Vēdas. The Vēdas, as Sir M. Monier Williams says, are "the original source and fountain head of all Indian religious thought, philosophy and literature." They are classed under three divisions, the Mantras or the prayer portion of the Vēdas or Samhitās, the Brāhmanas treating of rituals, and the Āranyakas whose important portion consists of the Upanishads dealing with the ultimate truths of all religion and philosophy. Of these,

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the Mantras are by some moderns considered to have been composed earlier than the Brāhmanas, and the latter earlier than the Upanishads. I shall not now go into the question of the propriety of determining the dates of composition, as it is called, of the several portions of the Vēdas, and none but the oriental scholars of the West and their admirers and followers will in such matters be satisfied with conclusions based upon unfounded assumptions and vague conjectures. Whether the Vēdas or their Mantras are only 3,000 years old, as the western scholars would ask us to believe, or whether they are as old as humanity itself, the Vēdas are by the Āryan Hindus considered to be eternal and of universal application. It is admitted on all hands that the Vēdas are the most ancient of the scriptures belonging to the new dubbed Āryans who form the leading nations of the world to-day. Being the most ancient of the Āryan scriptures, it is at least very likely, as it is claimed, that the Vēdas formed the sacred literature of the original Āryan community, before some of whose sections or tribes, as once before stated, separated from the main community (which is claimed for the Hindus as their own) and settled down in different countries. The unmistakable identity of the fundamental ideas of all religions and the admitted presence of the influence of the language of the Vēdas, the Sanskrit, in all languages admitted to be Āryan very much strengthen our inference; and Sir M. Monier Williams seems in a way to hold this view when he says that "the Vēdic Mantras embody some of the earliest religious conceptions of that primeval Āryan race-stock from which Greeks, Romans, Kelts, Teutons and Slavonic races are all off-shoots."

Divine Origin of the Vēdas.

7. Considering the indisputable antiquity of our Vēdic literature and considering at the same time the loftiest flights of spirituality exhibited in the Vēdas, I believe it is nothing unnatural to maintain that the Vēdas were indeed revelations made to and for the benefit of humanity by the Most High. The fact of revelation may not be believed in by those who think that our Āryan Hindu Religion, as it is at present, is the result of a process of evolution of religious concepts in man. If, in what are considered to be the earliest compositions of the Vēdic literature, we find truths truer than any subsequently discovered, and if in them we find the clear existence of the so-called latest developments of religion, then, the theory of "evolution of the religion of the Hindus" cannot stand. In the admittedly earliest of the Vēdic compositions, the Mantras, we find, as is admitted by the western scholars, the celebrated Īśāvāsyam which contains the essence of all Upanishadic wisdom. Scholars like Sir M. Monier Williams seem to think that, until the age of the so-called later Upanishads, the Hindus were more or less worshippers of non-intelligent

forces in nature and that they had no idea of an Almighty Intelligent Existence. The existence of the Īśāvāsyam, the existence of the well-known Purushasūkta of the Rig Vēda treating about the Ultimate Reality, the Supreme Purusha, and the existence of the most sacred of the Mantras, the Gāyatrī of the three Vēdas, treating of the Universal Divine Spiritual Light, as discovered even by Sir William Jones, and in fact several other passages (countable by hundreds) in the immense Vēdic literature prove clearly that such scholars should learn more of India and India's religion before they can venture any such opinion. It is an unassailable fact that the fundamental truths of the ancient Āryan religion of the present day are exactly the same as those revealed originally to the progenitors of humanity. Even Prof. F. Max Muller seems to be in favour of this view (*vide* his Introduction to the Upanishads). In connection with the conjecture that the Hindu Religion, as it is, may be the result of a process of evolution of religious notions of man, a recent pronouncement by F.B. Jevons in one of his lectures on 'Religion in Evolution' that there is no proof that Religion has been evolved out of, or preceded by, a non-religious stage in the history of man may also be considered.

The Eternal Religion.

8. We must remember that the Vēdas are no "Scriptures" in the literal sense of the term as other scriptures are, nor is our religion one founded by man, as all other religions are and have been. It is admitted by all that there is not one literature in the world other than the Vēda, not one religion other than our own, which is *claimed* to have been in existence from time beginningless. The non-Hindu, of course, cannot accept such an exceptional claim of ours. That is no reason however for giving it up ourselves. The non-Hindu cannot and does not put forward any counter claim himself. Nor can he possibly be in a position to test our claim. We may test it ourselves by actually following the Śāstraic rules prescribed to enable us to know for ourselves by our own self-realisation in the end. In fact, our Vēdic Religion is the Eternal Universal Religion, the only true and comprehensive one for the guidance of this world and of all other worlds or regions of existence as well, higher or lower, and it is the off-shoots of this the one universal Religion, manysided as it naturally is, that have been made to take root in earthly soils other than our holy Bhārata-varsha for the slow, spiritual training of such of the sections of humanity as have strayed away from the uplifting influence of the Vēdic Religion; and we may believe it when it is said that there is not one fundamental religious or spiritual truth declared or expounded by any other religion which has not been already specifically mentioned and clearly taught by our religion, and that all the truly elevating non-Hindu religions and

superphysical cults of the world, wherever they may flourish and in whatever communities, are all but the earth-born daughters of our Divine Mother Religion. The religious thoughts of India, to put it in the words of Dr. Matheson, as will be mentioned in the next chapter, " have been the cradle of all Western speculations."

The True Religion.

9. Some of the lesser aims of the ordinary earth-life of the Hindu are for the non-Hindus the lofty, supreme objects of life. Some of our first lessons in elementary morality intended to guide us in our every-day-life are the highest teachings of their much laboured, yet imperfect, codes of ethics ; and even these teachings are, in truth, not quite their own, but have been taken to their climes and communities for their benefit from our land. The non-Hindus again have no information and are utterly in the dark about the prenatal existence of the earth-born entities now functioning in the world, and they are not given by their religions any definite and satisfactory conception about the nature of life and the condition of being even of men among these entities in their promised land of future existence after they are recalled or evicted from their present bodily habitations. Thus practically or mainly all the serious concerns of the non-Hindus, in fact, turn on the question of their well-being during the period of their short-lived existence here and now, with an admixture of a vague thought now and then (in the few religiously inclined among them) of a probable or possible state of existence beyond, a thought which, no doubt, is in its own way able to influence their life and conduct in the right direction. A mere admixture like this however is not of much value and is not enough for those whose aspiration is the actual reaching of the final goal itself. Also, such a kind of admixture may slowly and imperceptibly evaporate and pass away. In some cases occasional religiousness of the kind, even if strong, may at any time suddenly subside and be no more. The modern-day world is certainly not poor in its resources for the cooling down of anything savouring of religion, especially of religion half accepted and even less understood. Religiousness is meaningless unless it is based on a firm, rocky foundation of the Truth Supreme, unless it permeates the whole life of man in all its aspects physical and superphysical, individual and social, and unless it is properly guided by the one who has a direct and full knowledge of that Truth and who can successfully make his follower strictly adhere to the particular lines of thought and action prescribed for the purpose of realising the Truth. That alone is true religion which directly points to the Supreme Ultimate Goal of all existence and clearly indicates the ways and means severally available to the variously placed aspiring souls. The Hindu Religion of the Vēda, which points to Mōksha as the goal supreme, is that one True

Religion ; and the severally prescribed Dharma Mārgas and Śāstraic practices, which enable us to reach that goal, are such ways and means.

The Revealed Religion.

10. As observed in the preceding chapter, the Hindu Religion is claimed to be the only Revealed Religion because, among other reasons, this Religion alone reveals the Ultimate Truth of the oneness of the Individual Soul and the Universal Soul in the Absolute Self. No other truth in the universe requires such a divine revelation. It may all be established by the Individual Soul or Jeeva himself either through direct experience (Pratyaksha) or through inference (Anumāna). That a personal God exists, that there are heavenly regions of happiness higher up and nether regions of suffering lower down, and that human activities of one kind raise man to the state of existence in heaven and those of another kind throw him down to the conditions of suffering below, are all matters which *may* be directly experienced by advanced Jeevas or adepts, who can go to all such regions at will, and which can be made known to the rest of the Jeevas by such adepts. The Truth of the absolute Monism of the Self however cannot be reached at all except through Divine Revelation.

Tests of Divine Religion.

11. There are also some general points of difference between the true *Divine* Religion and a *man-made* religion, and they should be known and kept in mind. The Divine Religion, which means the Religion established by the Divine Being Himself for the spiritual benefit of all men, will necessarily be as old as Humanity itself and will make provisions for the uplift of men at all grades of intellect. It must have been in existence at the very time of the first appearance of man in the world-manifestation. Let us take Christianity for instance. It was brought into existence through Christ about twenty centuries ago. It is claimed by the Christians to be the Divine Religion. It was established, they say, to save the Souls of the groping heathens of the world. Until the appearance of Christ, humanity, according to them, must have been evidently left to drift in its own way at least for 40 centuries before, according to their poor notion of the age of the world [Its real age is nearly two crores of centuries now]. They, of course, say God is Eternal, existing from time beginningless, and He Himself created man. The question now is—if Christianity alone were the true Divine Religion, what was the eternally existing God doing for the spiritual help of humanity until twenty centuries ago ? Did He forget all about humanity after its creation by Himself, or did He sleep ? If they would say that there had been the Hebrew and other religions before, do they admit then that those other religions also were Divine Religions ? If so, why did Christianity come at all in supercession of such prior religions ? Was it because that God found those earlier Religions of His own

unfit for the progressing humanity and established a new religion? If so, it is clear that even God could not anticipate the nature of such progress and already provide in His Religion for the further progress of the would-be advanced sections of humanity. He must be a poor God indeed. If the Christians would, on the other hand, say that such prior Religions were not divinely established ones, they should answer the previous question, why God was indifferent about humanity for long ages. If they would say again, as is sometimes done, that God's ways are inscrutable and that man should not question them, they will be only told that religions of the kind, which cannot satisfy the inquiring intellect of man, would only share the fate of their departed sisters and that this is one of God's ways of dispensation not questionable by man. The truth is, man-made religions can be useful only for a time and will necessarily cease to exist afterwards. For, man, however good and clever, cannot, in the religion established by him, make, with the help of his poor, limited mind-intellectuality, spiritual provision for the humanity of all climes and times, and such man-made religion must, of course, make its exit from the scene of the world some day or other. We may thus conclude that a principal test of Divine Religion is that it must have been in existence all along ever since the creation of the human world. Such Divine Religion must also make provisions for the spiritual advancement of people of all stages of existence. If a particular religion makes a uniform kind of provision in the shape of religious practices for all men, it can only satisfy the intellectual craving of men of some particular stages of advancement and not that of others; and this is also a sure sign that such religion is no Divine Religion at all. Christianity, for instance, is perfectly satisfying to many who are in certain intermediate stages of development. It is however too high to be grasped and followed by the people of the lower sections of humanity. It is again too low to be able to satisfy the spiritual needs of the high-soaring intellect of the philosophically-minded man. Again, there is also one other test to find out whether a particular religion is truly divine or no. An Eternally Existing Divine Religion must be a Universal Religion also for reasons partly indicated above. It should not exclude any portion of humanity from its operation and influence, although it may make different sets of provisions respectively for different classes of men and direct that such classes ought to follow only such respective provisions. Such truly all-comprehensive Universal Religion cannot possibly recognise the existence of any other religion, and cannot therefore make provisions for conversions from the latter. The Divine Religion must necessarily purport to have jurisdiction all over the world-humanity without the necessity of proselytising. It is only a man-made religion that can be a proselytising religion, not the divine one. By ap-

plying these three chief tests, one cannot but conclude that the Vēdic Religion of the Āryan Hindus, which alone in the world is claimed to be the eternally existing Religion, which alone provides spiritual food for men of all grades of advancement, and which is the only non-proselytising Religion of the world, is the only true Divine, Universal Religion in existence.

Universality of the Vēdic Religion.

12. The Vēdic Religion is the one common Mother Religion of the whole humanity on the earth and of all the rest of the aspiring Jeevas all over the universe. It has two main divisions, in so far as it applies to the world-humanity, namely, (1) the general part of it applicable to all humanity and (2) its special part applicable to particular communities alone. Strict observance of the practical rules of the general part makes man ideally human quite devoid of all low brutal instincts and emotions, and the training herein is mainly of a psychical nature. The practical rules of the second or special part are applicable to those who, in addition to their psychical training to become ideally human, are given special spiritual training also so as to realise their own inner divine nature. The general part deals chiefly with morality called Sāmānya Dharma, and the special part with what is called Viśēsha Dharma or Varnāśrama and out-caste discipline.

It is the general part of the universal Mother Religion that is availed of by the non-Hindu communities of the world under various names, Christianity, Mohomedanism, Buddhism and the like, with modifications and peculiarities suitable to different climates, conditions and peoples. The Vēda has been the only true original source of morality. Practice of morality and the consequent realisation of its usefulness, coupled with the ignorance of the original source of morality, have suggested several theories. The Moral Sense theory, the Intuition theory, the Utilitarian theory and all are but vague conjectures based on the experience of the good results of morality. There could have been no experience in morality at all but for the antecedent knowledge of morality. The Vēda is the source of this knowledge. Emigrants from India, the original progenitors of the people of the world everywhere, took with them this knowledge in various degrees though they had lost their hold on the Vēda. The non-Hindu Religions of the world, one and all of them, are but the man-made earthly offspring of the Vēdic Universal Divine Religion on its general side.

Some mistaken notions.

13. The parent knows the birth of every child of hers, and knows too its respective merits, defects and needs. Neither the earth-born child nor its adherent, however clever, can ever divine the source or coming into

being of the celestial Mother whose is true Sanātana existence. The puerile attempts of the Oriental Scholars of the West and of their blind, imitative Hindu followers to fix a date for the unborn Mother and her Eternal Vēda and to fix an original abode outside the sacred Bhāratavarsha for the Āryan Hindu Genius are all the outcome of ignorance, unbelief and self-sufficiency. I may here mention what True Seers have thought of the Vēda and the Country, and leave the matter of verification (if possible) on proper researches in right quarters to such as have the capacity for such attempts. It is this. At the beginning, when this earth became habitable for man in the present Kalpa (universe-cycle), Āryāvarta was the land found fit and provided for the habitation of the God-men who were made to incarnate on the earth, the Great Noble Ārya Souls, the First Fruits of humanity gathered from the immense stalk of eternal existence of the beginningless rounds of the previous cycles, and the Vēda (Sacred Śruti) was the first and best gift the Divine Lord thought fit to make to such truly Āryan incarnated humanity then. The Āryāvarta has been therefore ever Āryāvarta. The story told of the emigration of the Āryans from the north-west or the Arctic Home is all false, as false as the story of the evolution of the Vēdic Religion from nature worship and the story of the Āryan Race having been preceded by other races. I may by the way mention that there is a vague attempt made by a few modern-day thinkers of the West to locate the earliest dwelling of humanity on the earth, and they are just beginning to state that such original dwelling place was in or about India. Though such thinkers are no authority for us now, I have referred to their budding idea to show that our Āryan Hindu claims, such as those mentioned above, cannot be summarily dismissed as altogether foundationless.

The Non-Hindu Religions.

14. Being earth-born ones, though born of the Divine Mother, the non-Hindu religions have to be subject to the inevitable terrestrial law of aging and decay, as proved in the case of many a like daughter that had appeared and disappeared before the cradling of the modern-world Faiths. Each one of the daughter-religions being wedded to a particular Great Truth, lofty indeed but yet qualified, and being therefore from the outset intended for the promulgation of only a special kind of Divine Message suitable to the conditions and possibilities of place and people, may naturally presume that her prescribed ways alone are the best in and for the world and may also, if haughty enough, attack her sisters and even censure her Divine Mother. She may be declared all right if her attitude is considered from her own, narrow, one-sided point of view, from the view-point of her votaries alone. She may be all-wrong if her special or characteristic ways are tested from the points of view of her

sister religions. Viewed however from the standpoint of the Truth Absolute, from the exalted elevation of the lofty Mother-Religion, she and her sisters all may each of them be found right in certain particulars and mistaken in others. Even in regard to the methods of promulgation adopted by the several adherents of those earth-born religions you may sometimes feel puzzled. It is not every one that can win another soul by the right means alone; he alone can do so whose real strength lies in the unshakeable truth of the cause he is advocating. Others have to win only by other means. One may have the self-confidence to win by mind-force; another may hope to win by the rich volubility of the tongue, by the force of eloquent persuasion; another by the sword and brute force; and another still may seek to win by offering tempting enchantments. One and all of them may feel perfectly satisfied in their respective methods and means because their desired end, being to them highly laudable, justifies them all in their eyes. The Hindus have no business to judge of such methods and means from their own point of view. They are not intended for them at all and, further, theirs is no proselytising religion. The alien ways of propagandism have been intended for the vast majority of people of the human world struggling hard outside the limit of direct influence of the great Vaidikamatam, the Divine Mother-Religion.

Position of the Hindu Religion and Civilisation.

15. Our Āryan Sanātana Religion, being alone the universal and eternal one, is naturally the only world religion which reveals the true object of life. The other extant religions are of recent human origin, as their very names show, intended for the crude, homogeneous sort of preliminary training of baby-souls of the rising nationalities of the modern world ('modern' in the Hindu sense of the term). The relative position of such man-made religions in reference to the Great Vēdic Religion, with all its well-graded Dharmic provisions for the training of all classes of men from the lowest to the highest is more or less analogous to the position of the unclassed pial schools for infants, managed by private agencies, in reference to a Government First Grade College with all its well-classed Elementary, Middle and High School and College departments and branches. The new faiths have in fact no word to say as to why man is born, or by way of explanation of the manifold varieties of life and experience both in and outside humanity. They have yet to know the universal and eternal operation of the laws of Karma and Re-incarnation, much familiar to the Hindu. A few people even among the Hindus, not properly trained in their higher Vaidika-or-Śāstra-mārga, are slow to recognise the very existence of such immutable Laws and sometimes even sneer at their very mention. Their fall has

been so great. While so in India and among the Hindus themselves, what can we expect to see outside India and among the non-Hindus? When the true object of life is absolutely unknown outside India, even to those who are placed in positions to make Laws and Rules to guide their nations, it is only natural that no true code of morality and no sure and correct systems of municipal and other Laws can possibly be brought into existence there. This is the reason why, notwithstanding the much-boasted advancement in material sciences, the non-Hindu nations of the world are seen committing horrible blunders, and their man-made Codes and Laws, being often found mistaken or powerless, are made subject to unending transformations as fleeting circumstances may then and there suggest, without there being any idea whatsoever of a final goal or supreme end. "In fact" as Sir John Woodroffe pointedly says, "modern Europe is without any settled foundation or aim. ... ... On all matters there is a chaotic difference of opinions some of which contain the seed of disruption". Not knowing what man has come to the world for, that is to say, not knowing the true purpose of man's life on earth, their attempts, however sincere and *bona fide*, to regulate his life, as if to make it purposeful, are altogether meaningless, and their legislative and social measures, intended indeed to better man's life, are but blind gropings in the dark. It is bare truth when it is said that it is left to the Hindus to hold on high the brilliant torch of Vēdic enlightenment for the true spiritual uplifting, real soul-saving advancement, of all humanity. Only, they must realise the loftiness of their position of spiritual trust, and not degrade themselves to the mere position of animal humanity, in imitation of others, and they must also not forget that with spiritual advancement all other kinds of progress *actually necessary* for the well-being of man are also incidentally secured.

Position of non-Hindu Religions in India.

16. From considerations so far had, one may easily understand why all the religions of the world, whatever the ways of their training, whatever the ways of their promulgators, seem to find some support and a little following too in this Bhāratavarsha, and why none of them has yet succeeded in superseding the Vēdic Religion (they can never supersede, I may assure). The daughters all find hospitality in their parents' home, and their occasional impudence too would be naturally condoned for a time; but they or any of them cannot long succeed in giving trouble of the serious kind, nor can they at any time succeed in making this land their own home. Being but earth-born daughters, they may, during their short visits here, now and then pick some quarrels and create small worries and troubles; but, if they attempt seriously to do anything more, so as to affect our spiritual interests in any

permanent kind of way, the Divine Mother, though kind and forgiving, as she ever is, knows how to deal, in obedience to the dictates of Her Lord the Truth Absolute, the Father Supreme, with every one of them in the end, of course, by way of their correction still. They may no doubt claim, and press their claims too with all the vehemence and liberty of the girls of the house, to have any amount of spiritual supply from this their parents' home whose wealth of spiritual lore is indeed, as the girls themselves might know, inexhaustible. Only, the girls must be in a position to know the real value of, and to beneficially profit by, the supply required and furnished, without putting it to waste or misuse.

Proper attitude of Hindus towards them.

17. A conclusion seems irresistible from the above and similar facts that the non-Hindus, of all nationalities and creeds, are indirectly and virtually the followers of the universal Sanātana Religion but as purposefully reflected through certain peculiar mediums of such alone of the really innumerable aspects or sides of the Divine Message as have been selected for their practical, immediate guidance by the will of the Great Providence. Though the non-Hindu cannot and would not believe in and appreciate this great truth, and would also condemn us for saying it, we need not be blind to the truth ourselves, nor need we fancy that the non-Hindu communities are all hopelessly fallen ones simply because they cannot rightly comprehend our exceptionally lofty spiritual Ideal. Theirs may be lesser ends, being really only relative ones. But we need not deny the existence of such ends as ends. The existence of such lower ends is not inconsistent with that of our lofty end also, though denied by others. These others may put us down for the followers of a fancied ideal, but knowing the truth as we do, we may stand firm by our Ideal and yet help others in their attempts to secure their own smaller spiritual ends. They may even take us for their opponents, but we know that their attempts are not altogether unworthy ones. We may utilise the very mistaken attitude of theirs towards us as a God-sent opportunity to train ourselves still more in tolerance and patience. I am in this connection reminded, by way of analogy, of the position claimed by the Advaitin among us for himself and for his monistic philosophy. He grants that the lesser (lesser, according to him of course) devotional systems of the Hindu spiritual philosophy, qualified monism and dualism, whether Śaiva, Vaishnava, Śākta or the like, are all true and excellent in their places and for their adherents in view of the respective specifically intended Dharmic objects and devotional practices, and maintains that the fact that the followers of such non-monistic systems cannot comprehend or fully appreciate the supreme truth of absolute monism and would sometimes even call him the follower of a Prachchhannabouddha, and

now and then also misinterpret or even call in question the Sacred Upanishadic Utterances which declare such truth in unequivocal terms, is no reason or excuse for himself to blame or hate such dualistic Hindus, but should be utilised by his as a good occasion for his own firm grounding in forbearance and true all-love.

18. We have every reason to be really proud of our all-tolerant and all-comprehending Eternal Vaidika Religion. We must consider those who follow other religions as our spiritual kindred, near or distant as the case may be, who may sometimes require our help for their spiritual uplift and who are in justice entitled to have it from us. Though found at present incapable of understanding us and our ultimate aims aright, though seen apathetic towards us and misconducting themselves sometimes in their relations with us, they have the right nevertheless subsisting in them to have respectful and sympathetic treatment at our hands, and appropriate spiritual guidance too as occasions for it may arise. The other extant religions of the modern world too are doing their humble work for the good of the non-Hindu communities and are entitled to have from us respectful treatment although they may have no immediate concern with, and do not or cannot teach anything about, the very final end of all knowledge. They are only intended to largely improve the moral tone and to gently touch and prepare the spiritual side of human nature outside the Hindu community, in all natural probability, for facilitating fuller spiritual training in future Dharmic existences of actual Hindu life. But those who are now Hindus can, if they will, succeed in reaching the very ultimate goal, the loftiest state of absolute perfection of being, by following the precepts of their Ideal Religion and the wholesome practices prescribed by their Dharma Śāstras. If they are really interested in themselves, if they do not want to be false to themselves, and if they claim for their Souls (or, if they have as their supreme aim) existence eternal and free and perfection in consciousness and bliss, let them not neglect their Vēdic Religion and its peculiar Dharmic culture, and let them be genuine Hindus, that is to say, live the true *bona fide* life of the Hindu and have their own due realisation of their Supreme Ideal.

Tolerance necessary.

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CHAPTER X.

THE SPIRITUAL NATION AND ITS CIVILISATION.

Life and its object.

1. We all claim to be more than animal, and our claim is founded on the faith in a lofty supersensible object for life and in our innate capacity to achieve that life-object. " Life " is one thing ; its " object " is another. " Object " is the end and " life " does but furnish the opportunity and the means for realising the end. Our grasp of the true end of life depends upon the perspective we have before us of life. The true end will be missed if the perspective is wrong or defective either in depth or in comprehensiveness. If the true end is missed, all intermediate (Avāntara) " means " (Sādhanas) will put on the appearance of " ends", each in its own attractive way. Such Avāntara ends or secondary objects of life must, of course, be innumerable. The true ultimate end, as absolute truth always is, is only *one*, a secondless one. As are all relative truths, Avāntara life-objects too are of various kinds and degrees of reality. As is one's idea of the end of life, so is guided his actual life. If men differ in their final aims, their modes of life and the rules governing them differ also.

Two main classes of Humanity.

2. Humanity therefore may be divided under two main classes ;—

Firstly, those whose prescribed training enables them in due course to understand thoroughly, and in the end to realise actually, the true supreme object of life, and also to have, in the course of such training, a comprehensive view of life in all its connections and causal relations with past existences and with future possibilities, such a good view of life which would completely reveal also the true relation of the life of each individual with that of every other, of whatever grade of existence, high or low.

Secondly, those, who, having no idea of the real ultimate end for all, are furnished with some vague, general precepts for the improvement of their inner nature and for the guidance of their outward conduct in life, which, if duly followed, would secure for them certain wholesome results which are taken by them as the very primary objects of life, but which, if rightly examined in the light of the knowledge of the real supreme end of life, would reveal their immense serviceability, as but Avāntara means or Sādhanas, for adequately qualifying the aspiring souls to reach such supreme end.

The Hindus belong to the first class. The non-Hindus *all* come under the second.

3. This universe is a universe of activities, and it may, as also the manifold existences in it, be divided and classified, for our present purpose, according to the nature of the activities exhibited. Such activities may be classed under three heads :—

Activities Classified.

(i) Activities brought about by outside agencies. In such cases, the activities are the results of implicit obedience to external influences.

(ii) The next class of activities is where they result from inward selfish promptings or desires, very often following external impulses. These activities differ from those of the above class in that they are the immediate results of the prompting desires of the actor and are only indirectly connected with external impulses, if any, which produce in the actor such desires, while in the first class activities follow immediately, and are the direct results of, such external impulses.

(iii) Next come activities resulting not from selfish motives but from motives altruistic and selfless in character. Those who identify their interests with the interests of others, and who are not blinded by the external appearance of separateness, do only such actions as tend to universal good, actions intended to hasten all towards the ultimate goal.

4. The activities belonging to the last of the above classes are peculiar in their nature. They are activities so far as the universe is concerned, and are non-activities with regard to the acting entity. Such activities may even be considered as activities and renunciation at the same time. The acting individual is acting for the good of all and is not acting for his individual benefit. When we study this class of activities carefully, we find that, though they are in themselves activities, they are based upon renunciation. Their object is similar to that of renunciation proper. Still, the path of this class of activities and the path of absolute renunciation remain distinct, the latter being more direct and immediate with reference to the ultimate end; and it is even said that the one who has adopted the way of absolute renunciation realises the oneness of the many to such an extent that voluntary activities, which necessarily imply some distinction between the actor, the action and that which is acted upon, become no longer possible for him. It is absolute renunciation of this kind that throws open the gates of the Infinite Absolute Existence. Such renunciation is said to be the very opposite of ignorance, greed and activity of all kinds.

Renunciation.

5. These considerations give us some idea of the several stages of the path leading up to the Divine Goal. For the sake of convenience, we shall call each one of these stages a path by itself. The first or lowest path is the path of obedience and has reference to the first class of activities brought about by, or being the result of obedience to, external influences. The second is the path of selfish action done with a view to secure benefit or profit to oneself, and this path corresponds to the above second class of activities. The third, which corresponds to the activities of the third class, is the path of action for the good of others. The fourth and last is the path of renunciation, altogether avoiding, rather beyond, all activities. Everything existing or taking place in the universe has reference to one or the other of these four paths.

The Four Paths.

6. I may mention here that these defined stages have reference to the three Gunas which have brought about the existence of the universe, namely, Tamas, Rajas and Satwam. It is enough for our present purpose to say that in the first path the external agencies convert Tamas or dark ignorance or inertness into Rajas or conscious selfish activity of the second stage. This activity increases as selfishness grows; and when egotistic Rajō-Guna is fully developed, and when all the unpleasant lessons of egotism are learnt, the Jeeva in question enters on the third path, the path of Satwa-Guna or goodness. It is after this quality of goodness is firmly established, it is after the Jeeva identifies his interests with the interests of others, the fourth path, the path of renunciation, becomes open to him, and it is at the end of this final path the equilibrium of Gunas is secured for evermore, the Soul being then realised as Gunātītah, beyond all qualities of limitation.

The Paths and Gunas.

7. The above-mentioned four defined paths can be definitely marked in the universe as a whole, in the nations of the world, in the classes in the nation and even in the life of the individual man. Any classification or division made of the planes of existence in the universe, of the several nations of the world, of the classes in a nation, or of the life-period of a man, adopting as the principle of division that which is involved in the abovementioned fourfold division of the path of progress, must be indeed natural.

Classification by Reference to the Paths.

8. We shall, in the first place, take the universe, the whole manifested existence. The gross physical side of the universe, Bhoolōka, in which the Tāmasī aspect of Māyā is most largely manifested in the inert density of its matter, has

The Paths and Lōkas.

reference to the first of the above paths. The second, Kāmic-or-desire-region, Bhuvarlōka, is related to the second path, the path of action for one's own benefit. The third, namely, the Manasic or pure-mental region, Swarlōka, bears reference to the third path, the path of action for the good of others. It may be stated here that Swarlōka, mentioned here in the threefold classification of Lōkas, includes also Maharlōka, Janalōka and Tapōlōka of the seven-fold classification of the same. The super-Manasic or Spiritual region, the Abode of the Supreme, the Satyalōka, called also Sagunabrahmalōka, corresponds to the path of renunciation.

Nations Classified.

9. The different nations of this world may be also classed under four heads. First come those backward races that are in the lowest grades of progress and are not far removed from the brute creation, such as are said to be found in Central Australia and Western or Equatorial Africa. The only mode of raising them in the scale of knowledge is that which begins in successfully making them obey the commands of the more knowing. If they do not so obey, no progress is possible in their case. The first lesson of knowledge is the lesson of obedience. Not until we have secured obedience in the man who may belong to such backward communities as the Negro tribes of the Bight of Benin or the Bantu family of the Kongo Francais, are described to be, can we be able to give him any teaching in higher knowledge or civilization. Under the second class of nations, nations progressing along the second path, the path of selfishness, the path of profit to oneself, come those nations that are known as the great commercial or trading nations, the nations of profit and loss, the nations like the English whose ruling Goddess is, to put it in the words of Ruskin, "the Goddess of Getting-on " or " Britannia of the Market", or whose average individual member is not much troubled by any care " provided the price of stock does not fall " as the great Carlyle observed, as also those nations of military power of the modern terribly " civilised " world, that use their power for bringing countries, one after another, under their rule or subjection, not so much induced by a motive to extend to such countries the innumerable advantages of a powerful and at the same time sympathetic Government as prompted by the chief object of securing all possible benefit to themselves though to the immense detriment and great loss of the subject countries. Next come those mighty nations whose motto is ' help and uprightness,' whose principle of Government is ' just administration,' and whose military glory is an impenetrable wall of protection around the helpless and the weak, and the unfailing strength of the righteous cause. Then finally the highest class of nations will be seen wending

its way along the fourth path, the path of renunciation. It will have a civilization simple and pure. Far removed from the stage of selfishness, a great number of its people will be imbued with a spirit of selfless love and sympathy, everywhere exhibiting charitable inclinations. Even its military history will be a glorious record, telling us that the only wars (Dharma-Yuddha) that were fought were provoked by just cause and ended in the establishment of righteousness, in the protection of the weak and in the extirpation of the vicious. Such a nation, free as it will naturally be from the defects and limitations of the three lower paths, will have a proper appreciation and knowledge of the highest Spiritual Truths and will therefore be actually in the position of the Spiritual Teacher to the rest of the nations of the world. Such a nation is and has been the Āryan Hindu nation, and it is still able to hold that place in spite of the fact that India is being infected by corruption from within and poisoned by ruinous influences from without. That the Hindu nation, whatever its temporal position, is the spiritual nation of the world, is clear from the fact that its God is neither Kāma (worldly happiness) nor Artha (Lucre) nor earthly Swārājya (state of political supremacy), but the Supreme Self, the Sat-chit-ānanda Reality in all.

Dharmic civilisation eternal and unchangeable.

10. The Hindu Religion being as old as Humanity itself, the Hindu Dharmic civilisation, which is based on that Religion, cannot be one of yesterday. As neither that Religion nor that civilisation is man-made, neither of them can in any way be unmade by man, however presumptuous he may become. We must not forget that *no true history* (I may say by the way that the vague guesses and the errors of the modern-day so-called historical researches by presumptuous novices make no history) refers, or can refer, to a period anterior to the Hindu civilisation, and that when the Hindu arts, science and philosophy were in the height of their glory, never surpassed and never to be surpassed, the other so-called nations of the world, especially those that boast of being most highly civilised now, were only crowds of naked humanity roaming wild in beastful forests, sun-burnt or ice-bitten according to situation. If we have our minds and eyes open, we must know, and can know, that the so-called religions and civilisations of the non-Hindu world are but later, partial, imperfect, man-made imitations of ours, imitations ever subject to change, whether for the better or for the worse, according as man's whim will have it. We Hindus are not left so free to play with our Sanātana Divine Religion and its inseparable Dharmic civilisation as we will. We can effect no change in it. If we do attempt like that, we will ourselves be out of it. Our Vaidika Śāstraic Religion is meant to guide us aright exercising strictest jurisdiction over us. We cannot pretend to shape it

as it may suit us, or in any manner meddle with it. We are no doubt quite free to go out of it for all appearance and suffer the inevitable consequences. Many have so gone out, and many more are readily prepared in their perversity to go out of it also. A part of every true Hindu's life-object now should be in particular to often approach this latter set of people, whether they like it or not, it matters little, and to remind them constantly of the heavy loss and the deplorable fall which will be their lot if, by continued ignorance and perversion, they fail to profit by the real Hindu mode of training and life. The chief cause of their perversion is the glamour of the present-day Western materialistic civilisation. If they are made to know the innumerable evils of such civilisation, they may be brought round to the right path again.

Western Civilisation.

11. Here it may be mentioned that the Westerners themselves do not seem to be satisfied with their society and civilization and about the principles guiding them. Mr. Benjamin Kidd expresses his opinion about England in the following words :—" Those who wish to see the end of the present condition of society have taken most part in argumentation. Those who have no desire for change are of the class which always waits for action rather than argument. But a large section of the community, probably the largest section, while remaining unconvinced by the arguments used and more or less distrusting the methods proposed, feel that some change is inevitable. It is with these that will probably rest the decisive part in shaping the course of future events. But at present they simply sit still and wait. They have no indication as to the direction in which the right path lies. They look in vain to science and authority for any hint as to duty. They are without a faith ; for there is at the present time no science of human society. Many of the spokesmen of science who concern themselves with social problems continue to speak and act as if they conceived that their duty to society was to take away its religious beliefs. But it is not that they have any faith of their own to offer instead ; they apparently have themselves no grasp of the problems with which the world is struggling as best it can. Science has obviously herself no clear perception of the nature of the social evolution we are undergoing. She has made no serious attempt to explain the phenomenon of our Western civilization. We are without any real knowledge of the laws of its life and development or of the principles which underlie the process of social evolution which is proceeding around us ". From these words we see that the English nation and perhaps similarly the other Western nations also are themselves unaware of the principles, if any, which guide their society and their civilization, and they simply allow their society to take its own course to whatever end it may lead them to. What the precise nature

of the Western society is, and what the nature of its general tendency is, Prof. Huxley describes in somewhat forcible language. He says :— "Even the best of modern civilizations appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability. I do not hesitate to express the opinion that, if there is no hope of a large improvement of the condition of the greater part of the human family, if it is true that the increase of knowledge, the winning of a greater dominion over Nature which is its consequence, and the wealth which follows upon that dominion, are to make no difference in the extent and the intensity of want with its concomitant physical and moral degradation amongst the masses of the people, I should hail the advent of some kindly comet which would sweep the whole affair away as a desirable consummation."—(On Government, Nineteenth Century, May 1890). Similar thoughts are expressed by several others. As regards the Western Science of sociology, Mr. Leslie Stephen in a presidential address (March 1892) says that "there is no science of sociology properly scientific" and that "what is now in existence is but a heap of vague empirical observations, too flimsy to be useful in strict logical inference". It is such a condition of society, it is such a kind of civilization, to destroy which in one sweep Prof. Huxley would hail the advent of a comet, that some of our imperfectly educated young men, and unfortunately some of our older people also, would wish to substitute in India in the place of our ancient Dharmic society and civilization. In regard to any such substitution Sir Thomas Munro has given his opinion in the following words :—" I do not understand what is meant by the civilization (civilizing) of the Hindus ;.........if a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to convenience or luxury, schools established in every village for teaching reading, writing and arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect and delicacy, are among the signs which denote a civilized people, then the Hindus are not inferior to the nations of Europe ; and if civilization is to become an article of trade between the two countries, I am convinced that this country (England) will gain by the import cargo." Along with this opinion, we may note also the contribution by the Hon. Alex. Del Mar of New York showing that our Aryan Hindu civilization must have been itself the progenitor of western civilisation. It is also important for us to note the plain pronouncement of Doctor Matheson in the following words :—" It is not too much to say that the mind of the West with all its undoubted impulses towards the progress of humanity has never esta-

blished such an intense amount of intellectual force as is to be found in the religious speculations of India......These have been the cradle of all Western speculations and wherever the European mind has risen into heights of philosophy it has done so because the Brāhman was the pioneer. There is no intellectual problem in the West which had not its earlier discussion in the East and there is no *modern solution* of that problem *which will not be found anticipated in the East.*" Our Āryan civilization is due to the intuitive wisdom of Divine Seers and is certainly not a creation of circumstances, as the other civilizations have been.

Sāmānya Dharma and Viśēsha Dharma

12. The speciality of the Hindu Civilisation and life is due to the speciality of the Hindu Ideal which is Mōksha. It has been said that Dharma is the auxiliary of, or Sādhana for, Mōksha. Dharma, which means right modification of inner nature, is of two kinds, namely, Sāmānya or general Dharma and Viśēsha or special Dharma. The former is the result of observing the rules of ordinary morality. The latter is the result of special religious conduct prescribed for the purpose of freeing the inner nature of man from its defects and impurities caused and accumulated in his numberless previous incarnations as man, owing to his evil doings then. Such specially prescribed religious conduct, which necessarily must vary among the different individuals and classes of humanity because of large varieties of such antecedent doings and their evil results, is a special feature of the Hindu life. In the wonderful scheme of training obtaining among the Āryans of old, boys and girls were trained completely in morality (Sāmānya Dharma) at an early age before they became fit for their further training in Viśēsha Dharma. So, whatever might have been the fate of Viśēsha Dharma in the case of the heterodox sections of the community, all had a firm grounding in general morality, from an early age. So, when any from among the heterodox sections went away to other parts of the world, as stated in the previous chapter, they necessarily took with them their general notions of morality alone. Viśēsha Dharma, having already lost its hold on them during their stay here leading heterodox ways of life, could not go with them. In fact, it was such heterodox ways that prompted them to go out for material benefit. This accounts for the fact that morality alone is found in the non-Hindu communities, whereas both Sāmānya and Viśēsha Dharma characterise the Hindu life. The non-Hindu Human Founders of new religions and civilisations, not knowing that man has had previous incarnations, also not knowing therefore that he must have his own particular innate drawbacks and evil qualities and tendencies due to pre-natal causes, could not make any special provision by way of any such varying religious conduct as mentioned above. They

have therefore contented themselves with the laying down of some general principles of bare morality and of some rules for certain kinds of homogeneous religious practices for all. In fact, morality alone is religion for the non-Hindu with a slight admixture of some vague contemplation of God whose real nature however is altogether unknown to him. All the non-Hindu prayers, offerings and fasts are only later imitations of the Hindu prayers, Sacrifices or Vratams, imitations carried through Persia, Arabia, Greece and Rome to the West and through Tibet, China and Burma to the North and the East. Even the well-known Ten Commandments of the Christian Faith chiefly refer only to general morality and nothing more. [Six out of the Ten Commandments refer to some very ordinary items of moral conduct. Of the remaining four, three bear witness to the admittedly jealous nature of that God, and the other one refers only to the observance of the Sabbath day. Old Testament, Exodus XX]. Of course, moral conduct is absolutely necessary for all human beings. It is moral conduct that differentiates humanity from the brute-creation. Applying the term Dharma to conduct, as is popularly done, it may be said that Sāmānya Dharma, right moral conduct, preserves for man his human-hood and that Viśēsha Dharma, particularly prescribed religious conduct, raises him up to his own pure spiritual state of existence, makes man more than human. Sāmānya Dharma is prescribed everywhere among the non-Hindus for the uplift of man. For the Hindus however, Sāmānya Dharma and Viśēsha Dharma are both prescribed. The mere observance of the rules of morality will not, as some seem to think, raise man to his true state of the self. It can only, if there were no counter-causes, keep him in his state as conditioned Jeeva, though in a perfectly good condition comparatively. If he should rise at all to the state beyond all conditions and limitations, he must get rid of the downward pulling weight of the long accumulated impurities or Dōshas of his inner nature. These Dōshas can be removed only by observing the rules of Viśēsha Dharma. What these Dōshas are and how they can be removed will be stated in the following Practical Part. The rules of moral conduct or Sāmānya Dharma, again, may be compared to the hygienic rules of life; and Viśēsha Dharma, of which the well-known Varnāśrama Dharma forms an integral part, may be compared to special treatment. Suppose a man is hale and healthy. He requires no medical treatment at all, and he can remain healthy and happy if only the ordinary hygienic rules are followed. Suppose he has inadvertently swallowed an iron nail, and it is found deposited in the stomach doing immense havoc to the tissues there. Mere observance of the rules of hygiene won't do. To get rid of the trouble he must undergo a special surgical operation; otherwise, the nail cannot be removed. Similarly, if

man had no antecedent lives and was guilty of no evil acts before his present life on Earth, his inner nature would, on his birth, be a fresh and pure one and may require no special purificatory or remedial treatment. But the fact is otherwise. The very incarnation as man being the result, as once before mentioned, of mixed Karma, both good and bad, he is necessarily born with a lot of evil or Dōshas in his inner nature. It is to remove this lot Viśēsha Dharma is prescribed. Unless such Viśēsha Dharma rules are strictly followed, the Dōshas will continue to remain, as the nail in the stomach, thereby making the man ever unhappy and discontented. The non-Hindus are but Child-Souls ignorant of their own inner defects and dangers, and the motto "Ignorance is bliss" is well exemplified in their case. Unfortunately for the Hindus, they have been taught to know better, and they cannot but (if true Hindus, of course) undergo the special trouble of following Viśēsha Dharmas also. That others (non-Hindus) have no special training given them, because they have no special life-object of their own and therefore no special means of reaching any such object, is no reason or argument for the annulment of, or any interference with, the Viśēsha Dharma of the Āryan Hindu who has a characteristic lofty spiritual ideal of his own and has such Dharma as his special means of reaching it. In the subsequent part of this book, practice in Viśēsha Dharma alone will be considered in some detail, as Sāmānya Dharma or morality, which is common to the whole humanity, Hindu and non-Hindu, needs no particular treatment here. And Viśēsha Dharma it is that has been the cause of the special features and the unique grandeur of the Hindu nation and its peculiar institutions and usages.

Some special features of the Hindu Nation.

13. The chief among such features may be mentioned to be—

(1) The Caste System and all its implications,

(2) Peculiar and largely varied courses of training in life in particular reference to its conditions and stages,

(3) Strange beliefs almost amounting to superstitions,

(4) Marriage peculiarities,

(5) Generally, some connection with Religion in all matters even temporal, and

(6) Actions by way of help to the departed Souls.

Owing to a want of proper understanding of the exceptional characteristics of the Hindu Sociology and the Vēdic Religion, doubts are now and then expressed in the shape of questions such as the following :—

i. [illegible] ‑se specialities [illegible] ‑ral and justifiable ?

ii. Why are they found in the Hindu Community alone ?

iii. Can we not possibly do without them ?

iv. Can we not at least modify them to suit the modern-day conditions ?

It is doubts like these that have brought into existence many anti-Vēdic movements in India which are now largely attracting the uninformed, unthinking and credulous minds. A true understanding of the Hindu Ideal and of the right mode of reaching it will alone clear away the doubts and misconceptions which are at the bottom of such movements.

II. THE PRACTICAL PART

THE WAY TO REACH THE HINDU IDEAL

SECTION ONE: THE PATH OF KARMA OR ACTION AND THE HINDU SOCIOLOGY, CHAPTERS XI TO XXIV.

" TWO: THE PATH OF BHAKTI OR DEVOTION AND THE HINDU WORSHIP, CHAPTERS XXV TO XXIX.

" THREE: THE PATH OF JNANA OR REALISATION AND THE HINDU RENUNCIATION, CHAPTERS XXX TO XXXII.

" FOUR: A RECAPITULATION, CHAPTER XXXIII.

II. THE PRACTICAL PART

THE WAY TO REACH THE HINDU IDEAL

SECTION I.

THE PATH OF KARMA OR ACTION AND THE HINDU SOCIOLOGY.

CHAPTER XI.

THE METHOD OF TRAINING.

Hindu Training, Spiritual.

1. The world that we see is not only a wide field of happiness and misery and a vast arena of activity for the Jeeva, but is also, more truly speaking, the training ground for man. The several tribes and nations of the world are several schools for such training. The nature of the training is qualified by the nature of the end to be gained, the Ideal to be reached. It is the tribal or national Ideal that determines the laws of the particular society. If the Ideals of communities differ, the rules of conduct ought to differ also. If the Ideal is the same, the rules must also be the same. The Ideal or chief aim of the Hindu is Mōksha, his auxiliary aim being Dharma. The chief aim of the Non-Hindu is Kāma, his auxiliary aim being Artha. The non-Hindu nations all having the same end in view, namely, material Artha-Kāma, the ways and means prescribed for the securing of that end are the same among such nations. The Ideal of the Hindu nation is alone different, it being spiritual Dharma-Mōksha. Artha and Kāma, for the true Hindu, are made to be the hand-maids of Dharma whose purposes alone they ought to serve and none other. The training of the Hindu is therefore of the exceptionally spiritual kind.

Ordinary training by experience and observation.

2. As a preliminary to the consideration of the spiritual training in question, it may be useful to note the nature of training in general. The sources of training are mainly three :—

i. Direct experience and observation, and reasoning based thereon,

ii. Precept or settled rule of action,

iii. Example, that is to say, imitation, or following in the foot-steps, of a person who has had the training.

Some will be guided by personal experience alone ; some are guided by both experience and precept or example ; and some by all the three. Training by experience is, no doubt, valuable, but it may not carry the seeker of knowledge very far. If a man eats moderately, takes sufficient exercise and rest, all at proper intervals, he feels strong and healthy. If he eats too much at certain times, starves at other times, and has no regular habits in any way, he suffers. He may commit with impunity theft or adultery in secret without being detected. But if he can call anything his own, and if, to his great annoyance, another man stealthily or forcibly attempts to take it away from him, he begins to see the banefulness of crimes. If he plunges headlong into sensual pleasure without restraint, he soon comes to grief and very well understands for the moment the hollowness of such pleasure. Thus, gradually his own experiences may furnish him with bits of knowledge and by slow degrees build up his character. His experiences in regard to his fellow-men have also their own tales to tell him ; but many of such tales appear to him to be not consistent with one another, thereby making it somewhat difficult for him to deduce a cogent lesson from such experiences. He looks wistfully at his neighbour. This neighbour, though but an ordinary man, is discovered to be verily a compound of diverse qualities. He seems to possess a puzzling complexity of tendencies, some good, some bad and some indifferent. Other persons also are observed. A close study of character in different men leads to not only confused but also astounding results, and the observer really wonders at the unimaginable variety of stuff of which human nature is made. Some people are capable of improvement; others are not. Some improve very well though under unfavourable circumstances ; while others successfully challenge all attempts at their improvement, though made under exceptionally good auspices. One is seen to be precociously clever in certain matters, and at the same time awfully dull with regard to other matters. There are others who are either clever or stupid in all matters from their birth. Some, again, are raised by opportunities while some are nowhere for want of such opportunities, though equally, if not more, clever and gifted. Some attempts fail though well done, and some attempts succeed to the great surprise of all. Again, from the moment of birth, one man's life is pleasant and another's miserable. The rogues and the fools are often found to be happy and successful in life, while the good and the knowing suffer, being suspected, reproached and down-trodden. The world seems to present a wonderfully curious phenomenon, and many things in it appear to be guided by no principle, sense or reason. The observer becomes puzzled and feels hopelessly bewildered. No doubt to some extent he was able, with the help of experience, to gather some stray pieces of

knowledge; and when experience increased he was even enabled to make a few generalisations and to see that some at least of the laws and rules obtaining in the world around him had a meaning for him. But, as experiences become more and more numerous, he begins to realise the insufficiency of the training by experience alone, the meagreness of his knowledge and the faulty nature of many of his conclusions. If he is intelligent enough, he must see that in this wide world there may possibly be several kinds of experience not known to him and a vast store of knowledge not now directly available to him, and that certain declared truths and directions not favourably appealing to his mind now may relate to such unknown experience or unavailable knowledge.

Necessity for Training by Precept and Example.

3. When brought to this state of mind, he cannot but have some consideration for what is called 'precept', the time-honoured rules and authority. If unfortunately for him, he cannot yet have any such consideration, he must wait and abide his own time. So long as he cares not for authority or rules of conduct which have reference to matters outside his petty experience, his knowledge is bound to remain scanty, and his further advancement will, of course, be poor. It cannot be that the world can have or exhibit no phenomenon not experienced by us, or that our puny intellects have taken in all the stock of knowledge available in the vast world. A little serious thought will make any man appreciate the truth that his petty experiences are nowhere when compared with the total aggregate of universe-experiences and that, if full and sound knowledge is the aim, he must search beyond the narrow limits of his own experiences and, having due regard for precept and example, appeal to, and sit at the feet of, the more knowing for proper instruction and guidance. In every kind of training, whether ordinary or extraordinary, it is only the man who, in addition to noting the results of his own direct experiences, has strictly obeyed the rule of action prescribed for the particular training and has, at least in some measure, actually followed in the footsteps of a great master in the particular field of knowledge, and who has thus verified, strengthened and deepened his own empirical knowledge, which was got through his own experience, and his hearsay and book-knowledge had by precept, that can claim to have been really trained.

Such Necessity Greater for Spiritual Tra.ning.

4. Turning back our attention to the training in spirituality, we must say, in view of the above observations, that the training, from the very nature of it, has to be founded more upon precept and example than upon flimsy human experiences which however have not to be ignored altogether but only correctly understood. Experience as such, in the first instance, is of value only to the extent to which it shows that worldly enjoyment is

short-lived, delusive and mixed up with sorrow either antecedent or simultaneous or subsequent, according as it may be Sāttvic, Tāmasic or Rājasic respectively, that such enjoyment is not worth having, being far out of proportion to the immense trouble and worry by which it has to be secured, and that, if eternal, unqualified bliss is really available to man by any means, he ought to exert himself, in prudence, to attain such bliss at all cost. How to exert himself is left to precept and example, that is to say, to the Śāstra and the Guru to say and point out. As the student of Ātma Vidyā goes on training himself under the guidance of the long-established rules of spiritual practice, as explained by the words, and in the life, of the Great Soul who has become his Guru, his own experiences, as indicated above, become clear and enlightened, and themselves throw a flood of light on what all, both theoretical and practical, he learns from his guiding Teacher and from the Sacred Literature. He no longer sneeringly wonders that, when the world in a great measure appears like a confused mass of differentiation as shown above, and when men differ from one another so widely in all respects, Ātma-Vidyā teaches (a daring teaching indeed as one may think) that the Self in all is one and the same Sat-Chit-Ānanda Swaroopī ; for, he has learnt to calmly wait and see what all the great Science teaches to train and prepare us to appreciate and then to realise the truth.

No Hindu, without following the Śāstra.

5. Without faith in the Śāstra and in the Guru, advancement in spiritual training is impossible. It is the observance, of the Śāstraic rules of action and devotion and the due following of the directions of the holy Guru that can bring about the required modification called "Dharma" and realisation called 'Jñāna'. The Śāstra or Āgama, as once before mentioned, comprises the Vedas, the Smṛitis and the holy utterences of the Great Souls who have correctly known and followed the Vēdas and the Smṛitis. Whatever may be the modern legal interpretation of the word Hindu, the true Hindu is he who is not only a born Hindu but is also a respecter and follower of the Vēdas and the Smṛitis. The man who does not care for them and who acts in defiance of them is no Hindu at all[1], for he cannot in truth belong to a community whose Ideal is the highest spiritual one and whose practical life is one guided by Dharma-Śāstra for the purpose of the attainment of that Ideal. In order to effect the required Dharma by purifying our inner nature, we are directed by the Śāstra to

1. श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः।
ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्बभौ ॥
योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद्द्विजः ।
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥ Manu II, 10-11.

do certain acts and to avoid certain other acts. In this matter the Śāstra is the main authority. Without following the Śāstraic directions as to what should be done and what should not be done, there can be no hope of reaching the highest Āryan Ideal. This is clearly laid down by the Lord Himself in the Bhagavadgītā.[1] The wonder is that this unique work (Gītā), though deep and difficult, is in the hands of all and is quoted and even taught by all, but is of course studied and followed, if at all, only by a very few. The Vēdas and the Smṛitis also are attempted to be evaded in a number of ways (by the twisting of their meaning, by the desperate imputation of interpolation and such like) by people who pretend to follow them, while they do not actually follow or even want to follow them. The Great Āryan Religion is now suffering more at the hands of such pretenders (quasi-Hindus) than at those of others. If we *do* want to reach the spiritual goal, we will not be helping ourselves by attempting to evade the Śāstra. Let us have faith in the Śāstra and in those who have understood and followed the Śāstraic directions.

The Way to Clear Doubts in Śāstras.

6. If we have doubts regarding religious and spiritual matters, they can be cleared only by the true knower of the Śāstra, not by any other. These are not matters for settlement by laymen or a majority of them who have no regard for, or belief in, truths not comprehended by their world-bound intellects. Certainly, we do not go to the potter to have our doubts in law removed. The first and foremost source of correct information on matters Śāstraic is the Dharmic and Spiritual Guru. If the personal Guru of the inquirer is not able to clear the doubts fully, the family Guru or Kulāchārya may be requested to explain. If the doubts subsist still, the Great Āchārya of the world, Śrī Jagadguru, may be approached, and the doubt, if really a *bona fide* doubt, can exist no longer. But, in our days of extreme self-importance and all doubting scepticism, none will be recognised as Guru, much less as Jagadguru. Mostly, each man seems to be himself his own Guru. The doubts ever remain therefore doubts. So the removal of doubts with the help of the Guru has almost become, in the case of most men, out of question now. The next source of right knowledge is said to be Śishtāchāra, the conduct of the Dharmically righteous. But, who is the righteous and Dharmic one, and who not such, has now become a difficult question to answer. Dharmic righteousness in modern India invol-

1. यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥
तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ Gītā xvi, 23-24.

ves a number of incongruous notional elements. Considerations of wealth, social amenity, time-serving adaptability, high-salaried position in life, rich volubility of the tongue and a host of similar things, all confer together to create the present day notion of Dharmic righteousness. There is in fact no word which is so awfully misapplied as the word "Śishta" in these our days of hopeless diversion from the ways of true Ārya-Dharma. Every one thinks that his own Āchāra or conduct is alone the right one and that those who are acting differently must be either fools or humbugs. As mostly none but oneself is thus accepted as a true Śishta, Śishtāchāra as such has also virtually ceased to be a test of right conduct. When Guruvākya and Śishtāchāra are themselves not acknowledged as proper guides, people are not going to be guided by Parishads of Pandits (congregations of the learned), much less such Parishads as only echo, rather, are made to echo, the views of their respective organisers and patrons. Thus, being eventually left in the lurch, most of the modern inquirers are in the end relegated to their own little selves to find out where lies their Ātma-Tushti or Tripti, that is to say, in which way their personal inclinations take them, a most dangerous guide indeed for most men. Of course, the Śāstra itself will be quoted to show that Ātma-Tushti is a Pramāṇa or criterion for decision[1]. But for whom and under what circumstances it is a true Pramāṇa must all be carefully considered. If no rule to the contrary is laid down or declared clearly by the accepted authorities, and if the person entertaining the doubt is himself well-informed in the Śāstra in relation to which the doubt has arisen, and also if his inclination to decide in a particular way is only because of the Śastraic Samskāra or purification of his nature and not because of any personal motives, then, and only then, his inclination which, being the result of his training in the right direction, cannot but be pure, is itself a proper test of truth and can rightly guide his conduct. But what shall we say about our friends, who care not for authority and have not been properly trained and informed, but who would however be guided by their own biased inclinations whose causes may be as much varied as the minds of such people are confused in regard to the truth ? The one who would insist on his own opinion (as he calls it) prevailing on Śāstraic matters must at least realise the utmost necessity and importance of his being firstly educated in the Śāstra thoroughly so as to avoid misconceptions. If he wants to rise

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1. वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥
वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥ Manu II, 6, 12.

spiritually at all, he cannot afford to ignore the Śāstra and the Guru, in other words, precept and example. Let him consider within himself deeply whether or not the Hindu Society is peculiarly constituted because of the peculiar and exceptional nature of the Hindu Ideal and whether it is proper to test the propriety of the Śāstraic rules of the Hindu Sociology and civilization by bringing in alien standards of test which have reference to a different ideal altogether.

The Four Great Rules.

7. There are some general rules to go by when one wants to reach any particular Ideal, whether high or low. Such rules are :—

(*i*) He must discriminate, *i.e.*, separate in mind, his particular Ideal from other Ideals. In other words, he must know the distinguishing features of his chosen Ideal.

(*ii*) He must give up desire for, and attachment to, the benefits of following other Ideals.

(*iii*) He must undergo the necessary training in mind and body prescribed for the progress towards his Ideal in view.

(*iv*) He must have his strong wish to reach his Ideal sustained to the end.

Unless these four rules are followed, no object, whatever its kind, can be really gained. Let us consider some of these rules in special reference to the realisation of the Spiritual Ideal.

Discrimination of Ideals—Śrēyas and Prēyas.

8. The differentiating characteristics of the lofty Ideal Mōksha, as distinguished from the lesser common Ideal Kāma, should be clearly kept before the mind. Kāma is happiness for the time being, whether of this world or of other worlds, and is called Prēyas. Mōksha is Freedom and bliss eternal and absolute, and is known by the name of Śrēyas, also called Niśśrēyasam. The Vēdas declare that those who are weak and worldly-minded choose Kāma or Prēyas, and that the knower who is strong-willed and divinely-minded prudently prefers Mōksha or Śrēyas[1]. To repeat again (and this can bear any number of repetitions), Śrēyas is the actual realisation of the eternal noumenal existence (Sat), the supreme unlimited consciousness (Chit) and the infinite unconditioned bliss (Ānanda) of one's own real Self, as opposed to Prēyas which is at best only a phenomenal, finite life characterised by imperfect, intellectual know-

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1. अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषँ सिनीतः ।
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥
श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ Kaṭhaka. Up.

ledge and impermanent, conditioned happiness. The Ideal of the Hindu aspirant is Śrēyas, while that of the others is in truth merely Prēyas. If properly examined and carefully analysed, Śrēyas alone will be found to be real happiness. Prēyas is only a delusion of happiness, a mere shadow. Of course, it is not easy for all to appreciate this truth. Only genuine sustained thinking and training under proper guidance will lead to such realisation. We may, however, note the following common experience. When a man's senses drag him into sensual activity he, no doubt, at first feels pleasure, but soon the pleasure ends in pain, very often by overdose or overdoing. Further, the more intense the pleasure, the more short-lived it proves to be. When he considers the lot of trouble he takes and the worry and anxiety he undergoes to secure the pleasure and also the inevitable unpleasant after-effect and compares them all with the actual quantum of pleasure gained in the end, he begins to understand the flimsy nature of sensual enjoyments.[1]

Attachment to Artha-Kāma to be given up.

9. With such an understanding one can be made to see that, Dharma-Mōksha being the aim of the Āryan Hindu, attachment to Artha-Kāma (all the varieties of wordly happiness) ought to be, and can be, gradually given up. The Āryan Śāstra expressly declares that the very knowledge of Dharma is available only to those who are not attached to Artha-Kāma[2]. The question is—why should Artha-Kāma be given up? It is said that the bliss of Mōksha is all comprehensive. This implies that even all worldly happiness (Kāma) is contained in the Supreme Bliss. When the lesser is included in the greater, neither of them can be said to be inconsistent with the other. Why should there be then any objection to the enjoyment of the lesser happiness if the greater one is the ultimate object? The answer is as follows:—

(1) In the first place there is only one kind of real bliss, the supreme Śrēyas, and what is taken as worldly happiness is, as indicated above, no true happiness at all and is in fact incompatible with the former.

(2) Even taking the ordinary view of the matter, we *do* find in the world that a bigger object is always gained only by a renunciation of a smaller one. In order that a good harvest of grain may be had, a small quantity of seed-grain has, of necessity, to be thrown on the soil. If the

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1. सुखं किमस्त्यत्र विचार्यमाणे गृहेऽपि वा योषिति वा पदार्थे ।
मायातमोऽन्धीकृतचक्षुषो ये त एव मुह्यन्ति विवेकशून्याः ।
अविचारितरमणीयं सर्वमुदुम्बरफलोपमं भोग्यम् ।
अज्ञानामुपभोग्यं न तु तज्ज्ञानां योषिति वा पदार्थे ॥ Sarva. Saṅgraha.

2. अर्थ[illegible]नां धर्मज्ञानं विधीयते । Manu.

throwing of the seed is grudged, the reaping of the harvest is an impossibility. If the college student murmurs at a little personal trouble and privation of comforts, his success in his educational career now and in the life hereafter will become problematical. He must give up some comforts now in order that he may have permanent comforts hereafter. If gain or profit is the aim, some of the present possessions should be given away by way of investment.

(3) The one chief means of securing the higher happiness is to give up the lower one. The renunciation again of the higher happiness itself will lead to a state of happiness higher still and so on. The Sacred Vēda (*vide* Taittirīyōpanishad II, 8) has referred to happiness in a regular gradation of intensity from the lowest human happiness (Manushyānanda) right up to the highest Ānanda of Brahmā or Hiranyagarbha and has revealed the truth that at any stage the higher happiness can be made available only to the one who is not troubled by the desire for the lower one (Akāmahatasya).

(4) The questioner, again, may evidently fear that he may not succeed in getting the higher object, while he is made to give up even the little he has with him. He may say—"A bird in the hand is worth two in the bush. Why should I lose the present happiness in order to get a doubtful future one though bigger ? I may not get the latter at all." The view taken by him, however, assumes that a good attempt made, if it does not succeed now, becomes altogether fruitless. But the Hindu Śāstra takes a different and broader view of life, of time and of the universe, and points out that the present life-period of a man is but a moment in the infinity of his true existence, and that the work of the moment, however little, will not be in vain, but will be continued until actual fruition. Any the slightest self-sacrifice made now will bear its own good fruit at the proper time, whether in this life or in another. The questioner's fear can be justified only in the narrow view of life and time taken by the non-Hindu who does not know or recognise re-birth and has, therefore, to be satisfied with what he gets in this one life. It is no wonder that the highest aim of the non-Hindu does not go above Artha-Kāma and that he is naturally afraid of an attempt becoming useless if it is not crowned with success before his present earth-life ends. No such fear or doubt need arise in the mind of the true Hindu.

Only one Ideal to be stuck to.

10. Thus, it is plain that, if the highest spiritual Ideal of Mōksha is to be reached, attachment to the material Ideal of Kāma has to be given up. Both these Ideals being mutually incompatible, none can possibly have both the Ideals in view and work for them. Either the one or the other must be stuck to. The man whose aim is Kāma (worldly greatness and happi-

ness) cannot hope to have any adequate conception of the spiritual Ideal, much less to reach it. The aspirant whose goal is Mōksha should keep away from his mind, as far as possible, all thoughts of personal sensual enjoyments. Even in regard to the ordinary pursuits of life, the man who is working for a particular kind of life has to give up his desire for the benefits which may accrue from other walks of life. The law student, for instance, cannot be dreaming of the pleasant out-door life of the engineer, nor can the student of engineering profit by thinking of the pride and pleasure of the abstruse lawyer leisurely spinning out his points of law under the cooling breeze of a rotating fan. Their objects are different, and each of them must whole-heartedly work for the attainment of his particular end in view alone.

The Clash of Ideals and Social Reformers.

11, We should, therefore, carefully avoid all confusion of Ideals. Unfortunately, however, in the Hindu community itself there are at present many who are either unable to see, or are not inclined to appreciate, the fundamental difference between the Ideals Dharma-Mōksha and Artha-Kāma. They find it impossible to redeem their own minds from the attractive influence of the latter Ideal and, calling themselves "Social Reformers," try their best to cause disruption in the Hindu society by bringing in, most thoughtlessly and suicidally, a ruinous clash of Ideals. All their so-called reforms are directed towards the alien Ideal Artha-Kāma, and the true traditional spiritual Ideal of the Hindu is altogether lost sight of. Without knowing the real spirit of the eternal Vedic Religion and having no definite idea of the exact working of the Āryan Hindu Genius, such 'reformers' are in fact trying to uproot the Sanātana Spiritual Tree of the soil and to plant instead an ordinary mushroom brought from a different climate. It is indeed regrettable that the more they have yet to know, the more knowing they take themselves to be, and the more vehement, in consequence, their preachings become. They pass for leaders of thought and have, of course, a good following; and the fate of the blind led by the blind becomes soon manifest[1]. If such self-styled leaders happen to also occupy a high position in secular life and to possess also the gift of the tongue, so much the worse for them and their followers. Their word is the law, and their ignorance the highest wisdom. Many a promising, but untrained and credulous youth of the community is decoyed away by their honeyed words of worldly wisdom. There is ample reason to fear that, if matters are allowed to go on as they

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1. अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथाऽन्धाः ॥ Kāṭhaka. Up.

do now, the future generations of the great Rishis of old will be completely devoid of all knowledge of the true goal of the Hindu. There is no use in mincing matters, especially when the great Āryan Religion is endangered and sought to be contaminated by those who, in their self-delusion, recognise none as more knowing than themselves. It is the bounden duty of every one, who is able to see the truth, to give timely warning to the children of the soil not to entangle themselves in the destructive clash of Ideals, and to ask them to have a firm hold of their time-honoured, lofty spiritual Ideal worthy of their noble tradition and great ancestry, to kick up the trash, the worldly material Ideal, as useless and worthy only of the brute in man, and to go through the prescribed spiritual training in life without murmur and with a full and joyous heart. They ought to be clearly made aware of the fact that the Hindu Religion not only reveals that real happiness, for which every one is struggling so hard in life, is in the very self of all, but also shows plainly the exact way of realising such happiness. It is but natural that the Great Teacher, in pity for all who are in stupendous ignorance still notwithstanding such plain revelation and guidance, wonderingly exclaims :—What a big fool one should be not to know his own interest[1] and realise the infinite Ānanda of his very self.

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2. इतः को न्वस्ति मूढात्मा यस्तु स्वार्थे प्रमाद्यति । Viveka.

CHAPTER XII.

DHARMA.

Dharma and Jñāna.

1. Dharma, as often stated already, is such a kind of right modification of one's inner nature as directly tends to help the realisation of the characteristic Hindu Ideal of final liberation or Mōksha. The true object of evolution is to bring about such a modification and free the Thinker from the trammels of Avidyā, the Rājasic aspect of Māyā, and make him *realise* his oneness in essence with the Absolute Self, the noumenal Reality in all. This realisation is called Jñāna. Dharma, in fact, *facilitates* the attainment of Mōksha or liberation *through* Jñāna. Dharma is not the immediate cause of Mōksha, but only prepares the way for its attainment. Jñāna is the immediate cause. So, the training prescribed is for the bringing about of Dharma, the aforesaid modification, and through it of Jñāna, such realisation.

Some questions

2. The questions now to be considered are the following :—What is there in human nature which requires to be modified ? How far is the required modification (Dharma) helped by the performance of the duties prescribed by the Śāstras ? What more, if any, is required to complete the modification? What is exactly meant by such modification, and what is its effect? How does Dharma lead to Jñāna? An appreciative attention to the declarations of the Revealed Religion and of the Great Seers, in regard to matters not within ordinary human experience, and a close examination of the successive steps discernible in the well-ordered course of practical training prescribed for the student of Ātma-Vidyā together with some personal contact, whenever possible, with some available noble Souls having genuine devotion and true wisdom, will make the whole scheme of the great Hindu Religion very clear, and our doubts, if any, satisfactorily solved.

The Three Impurities.

3. Dharma (right modification) means no addition or accretion to human nature. It is the removal of some of the impurities from such nature. It is these impurities which are called 'Dōshas' that have made the Supreme Spotless Self appear as the tainted Individual Soul in all. But for these impurities which are the gross elements of obstruction to self-realisation, there could be no suffering or limitation to happiness. The Śāstra says that such

Dōshas are of three kinds :—(1) Maladōsha (2) Vikshēpadōsha and (3) Āvaranadōsha,—and declares that Dharma results from the effective removal of such Dōshas.

Maladōsha and its Removal by Sat-Karma.

4. Maladōsha, which is the effect of antecedent bad Karma, is the accumulated impurity caused in this and in previous lives by the hardening of one's nature into either incorrigible dullness or harmful, active selfishness, the work of the lower qualities Tamōguna and Rajōguna respectively. Giving too much room to slovenliness and indolence leading to culpable negligence and ruinous non-action, and also persistence in egotistic thoughts and acts of evil, create Maladōsha. Human nature has to get rid of its dull inertness by its being hammered into activity, sufficient care being taken at the same time to see that dullness is not substituted by the undesirable alternative 'active selfishness', the other kind of Maladōsha. In order therefore to annul the mischief of both the kinds of evil qualities, Tamas and Rajas, that is to say, in order to remove Maladōsha completely, compulsory practice in good Śāstraic activity (Sat-Karma) is prescribed for all Hindus, allotting separate kinds of practice not only to each of the well-known four castes but also to each of the first three Āśramas or stages of advancement in the life of each individual. The doing of the prescribed Karma, over and over again as directed, both removes the dull and dark inertia of one's Tāmasic nature and converts his Rājasic or selfish activity into good Sātwic activity of the helpful kind. Unless and until these Caste and Āśrama duties, which are also themselves called Dharmas, are duly performed, Maladōsha will cling to our nature as a dead weight and will not allow us to rise spiritually. The first principal step in spiritual progress is thus the removal of Maladōsha through Satkarmānushṭhānam. The Caste and Āśrama systems will be considered in separate chapters.

The Modern Way.

5. Without this Mala (dirt) being washed out, no amount of painting over will produce the desired effect. This is more than proved in our degenerate days of lip-spirituality and live-materiality. We have no end of Gītā lectures and Upanishad expoundings. We will not descend below Brahma-Vidyā, and we will talk only of the contents of the great Prasthānatraya (the Brahma-Sūtra, the Upanishads and the Bhagavadgītā). The lesser works are beneath our notice. The performance of Sandhyāvandana, which purifies one's nature, and the study of the Purānas, which show how great Souls have led their lives, have become out of date. The man who performs Sandhyā is looked on with pity and is put down for a useless relic of the foolish past. The real saint of the day is that man who keeps his dirt (Mala) inside, considering it to be the best imported fashion to be

unwashed, and who puts on externally a neat-looking and imposing garment and also a better-appealing, smart and silent look of the borrowed type full of pity for all who are still in the low stage of Sat-Karmānushṭhānam. His pride at his own immense spirituality knows no bounds when his extraordinary merit becomes patent to him and to all on occasions like those when he is listened to with rapt attention for his sagely utterances. But soon the dizzy heights of his presumed spiritual elevation make him and his followers together reel with the giddiness of confusion and misconception, and the inevitable result is they all fall precipitately into deep sensuality and awful worldliness again. A careful observation of the present-day Hindu community will make any one find out that, after all, it is safe to follow only the old beaten track of our simple, but really great, ancestors who have reached the highest Ideal by going along the right royal Sanātana Dharma-Mārga, the prescribed way of Sat-Karmānushṭhānam. It must be clearly borne in mind that every one of us, however great we may take ourselves to be in our self-delusion, have had our own contribution of bad Karma in the past, and that, if we care to avoid its evil effect on ourselves now or in future, we must persistently get through the prescribed Sat-Karma which operates partly as what is called Prāyaśchitta karma which cancels the effect of the previous bad Karma, and partly as adding on to the stock of good Karma in store for our future good. Sat-Karma includes the prescribed acts of help to other Jeevas, whether of this world, or of Bhuvarlōka such as the Pitṛis, or of Suvarlōka the region of the Dēvas.

Necessity for Performance of Varnāśrama duties.

6. The Caste and Āśrama duties, as remarked above, are specially prescribed for getting rid of Maladōsha which is the grossest of the Dōshas and which is a positive evil brought on one's own nature by prior misconduct; and this specific prescription is a chief peculiarity of the Āryan practical religion. Some men however seem to believe that these duties need not necessarily be performed by all, that these duties are intended only to give a training in the life of virtue, and that for the one who is already leading a life of common virtue the performance of such special duties is unnecessary. It is not so. The question is how far the mere following, in daily life, of the ordinary and general rules of common morality alone can nullify the effect of a previous positively bad Karma. The system of training in the performance of Varnāśrama duties is a system of special treatment, as shown about the end of the first Part, established for the eradication of the evils of the past bad Karmas, evils which otherwise hinder the onward progress of the Jeeva towards his final goal. Bad Karmas being many and varied, their effect Mala-dōsha is also of innumerable kinds, and the duties or Dharmas to be followed by men have

had also to be classified and prescribed differently. Īśvara, by making us take birth in particular castes, has placed us in a position to know what the specific Dharmas are by the performance of which we may get rid of the dross in us. Some of these Dharmas, such as Sandhyāvandana, are so very carefully prescribed that they not only lead directly to the complete removal of Mala-dōsha but also simultaneously prepare us to a large extent to get rid of the two other Dōshas also. Those who have cared to ascertain what Sandhyāvandana means know this fact well.

Vikshēpadōsha and its removal by Upāsanā.

7. Human nature is rendered pure by the removal of Maladōsha. The further activities of the man so purified have for their motive power only the benefit and well-being of all. His work is all for the good of others. Considerations of personal comforts alone, ignoring others' interests or wants, can have no place in his selfless mind. His helpful doings are always silent and thorough. He courts no honour or public recognition; and recognition, even if it comes, cannot touch, much less affect, his pure mind. His life, being wholly guided by Satwa-guna, is an ideal life characterised by goodness and love, and knowledge and happiness. Such an ideal life is indeed very rare, and the spiritual advancement evidenced in such ideal life is, needless to say, very great. Nevertheless, in view of the loftier heights of spirituality yet to be reached, the good man of the world has still some more steps to ascend. No doubt, he is usefully active. But, Mōksha, the Supreme End, implies the realisation of non-duality, and the higher training towards it necessarily points to the extirpation of the elements of duality, rather to their absolute unification. The aspirant must, in attempting to realise his oneness with all, try to rise above the notions of 'I' and 'Thou' and 'Mine' and 'Thine' and also the notions of 'actor', 'thing acted upon' and 'action'. Further, analysing his consciousness into the states of mind and the consciousness of the rise and fall of the states of mind in his presence, he must try to realise that he is the Witness of the Mental States, not one with them. He is told, as often mentioned before, that the Witness is one and the same in all and that duality, which stands against the way of his realisation, is but a creature of the mind whose nature is one of incessant activity. So long as the mind is active, duality cannot cease to be. If the ultimate end is at all to be reached, the mind-activity has to be subdued, even though such activity is one of excellently useful character. (It must be known that, when a man ceases to be actively useful, he does not necessarily cease to be useful). As a step in the work of so *subduing* the mind-activity, the aspirant is firstly taught to *control* the mind-activity, as the same cannot be immediately annihilated altogether. The mind has to be made not-restless in the first place. It is always leaping from one kind of

thought to another. It rests on no subject for long. Its activities are immense, and its field of operations infinitely wide and varied. This innate restlessness of the mind is a real trouble to the aspirant. His intended reaching of the goal is impossible so long as this impediment of restlessness, which is called Vikshēpadōsha, is allowed to be. As the means of removal of this Vikshēpadōsha, the Śāstra has prescribed Upāsanā or worship of some Great Personal Ideal, preferably of Iśvara, the Almighty God of the universe, in some one of the forms described in the Śāstra. In the practice of Upāsanā the varied activities of the mind are made to converge to a centre of attraction. As devotion increases in intensity, Vikshēpadōsha will by degrees vanish from the nature of the aspirant, his mind becoming one-pointed in the right direction. The mind's usual random activities going about in all directions outside are thus thoroughly checked by Upāsanā. As Maladōsha is got rid of by performance of the prescribed Caste and Āśrama duties (Sat-Karma), so is Vikshēpadōsha taken away by the acts of worship or Upāsanā.

Dharma and Service.

8. Acts of Karma and Upāsanā together largely effect the required modification (Dharma) in human nature, converting it into one of purity and devotion. The fruits of Sat-Karma, devotional activities and Tapas (austerity) of the man of Dharmic nature are all laid at the holy feet of the Divine Lord for distribution among His blind children, the world-bound Jeevas of this vast universe. The man who has secured Dharma is a true helper of the world, and the immense force of his devotional and helpful thoughts are great powers for the good of the world. His love for God is love for all, and his acts of devotion are virtually acts of service to all.

Āvaranadōsha and its removal by Jñāna.

9. Yet still another step upwards there is even for the pure devotee to take, and this is the most difficult of the steps of spiritual ascent. Though his mind has long been under his control and become one-pointed, his activities are not gone, and the devotee, in consequence, is still within the clutches of duality. The very act of worship implies a separation between the worshipper (Upāsaka) and the object of worship (Upāsya) and also implies the existence of their relation, namely, worship (Upāsanā). However good and devoted he may be, he still perceives that he is separate from others. His book-knowledge that the Witness or Self is one and the same in all and that the perception of multiplicity of beings is due to Avidyā or ignorance remains only as book-knowledge, not having come within his direct experience or realisation. He opens his eyes, sees his own body, sees the world about him, sees other bodies like his. He shuts his eyes and contemplates. He sees his beloved Lord standing before him. His feelings of devotion rise, and he pours out his hearty praises

in the overflowing of his joy. But his oneness with the Lord and with all is hidden from him still. The screen of separation is yet hanging before his eyes. This covering screen, which prevents his vision of realisation, is called 'Āvaranadōsha', which is the still lingering Avidyā, the real cause of individuality (Jeevatwam) in all. No doubt, a very large portion of the mischief of Avidyā has been removed by Sat-Karma and also Śāstra-learning and Upāsanā to which, in consequence, the term 'Vidyā' as opposed to 'Avidyā' is applied. But still, from the standpoint of view of Mōksha, Avidyā (the cause of duality) is not gone for the Dharmic devotee, and he must be given true Ātma-Vidyā or Brahma-Jñāna, which means direct realisation of the Absolute Self, in order that he may be released altogether from the influence of Avidyā. The screen of Āvaranadōsha cannot be otherwise removed. Hence arises the necessity for Jñāna.

Jñāna burns away Karma.

10. The attainment of Ātma-Jñāna is necessary for another important purpose also. Man's life on this earth is repeated over and over again. All are caught in the mighty wheel of Samsāra and are going the never-ending rounds of births and deaths. Our life-periods are spent in doings of multifarious character, both good and bad, and we are ever adding on to the already well-accumulated stock of our past Karma, called Sanchita Karma. The great Lord of the universe, in enforcing His unfailing and inevitable Law of Karma, takes on hand a small portion of a man's accumulated or Sanchita Karma and works that portion out by giving an earth-life to him again with definite enjoyments and sufferings exactly suitable to the portion taken, which is called Prārabdha-Karma, Karma which has begun to operate, that is to say, to bear fruit. Prārabdha-Karma becomes extinguished only by the actual experience (called Bhōga or Anubhava) of such enjoyments and sufferings; and the death of the body ordinarily takes place at the end of such prescribed Anubhava. But the store of Sanchita-Karma is not gone and it necessitates the coming back of the man to earth-life times without number. It is hopeless to think of exhausting the store by Anubhava, as at the time of the Anubhava itself in the course of the present life other fresh acts of Karma (called Āgamī) are done and sent on to the store for accumulation, and a real difficulty is felt in consequence. The Śāstra comes to our help and shows the way out of the difficulty by revealing that Jñāna burns away the store of Karma however much accumulated.[1] So, to the one who really wants to escape the consequences of *all* his acts of Karma, both of

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1. यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ Gītā, IV-37.

his previous lives and of the present one, the means or Sādhana available is Jñāna alone.

Pravṛitti-Dharma and Nivṛitti-Dharma.

11. The further training of the Dharmic aspirant therefore is to be for the securing of Jñāna. Such training is no doubt still a training for Dharma, but with a characteristic difference. The training till now in Sat-Karma and Upāsanā has been a training in reference to Pravṛitti-Dharma, Dharma of activity. The future training towards the attainment of Jñāna will, on the other hand, refer to Nivṛitti Dharma, Dharma of renunciation or withdrawal from activity, and will be separately considered in later chapters.

Importance of Earth-life.

12. All duties, whether referring to Pravṛitti-Dharma or to Nivṛitti-Dharma, as indeed all responsible Karmas, have to be performed by us in earth-life, that is to say, in the plane of Karma or activity. The path of action, particularly its higher section, and the path of Upāsanā, though different in their nature, are for all practical purposes so much interwoven with each other that they have to be trodden more or less together. Thus the path of Upāsanā also has to be gone through in earth-life. Even the path of Jñāna or knowledge, which is characterised by renunciation, has to be trodden only here (in earth-life), for there can be renunciation of activity only where activity is possible. Jñāna-Sādhanas (means of attaining knowledge) have all to be secured and practised here. The seeking and the serving of the Guru, the strict following of the directions of the Guru, such as the subduing of the senses and the consequent realisation of the unreal nature of phenomenal existence, have all to be made only here, the plane of activity, the plane where the seeming phenomenalising of the Noumenon is most material. In short, taking into consideration all that the word 'Jñāna' connotes and implies,[1] it appears clear that the path of Jñāna has also to be gone through only in earth-life.

[It is for these reasons in particular it has been said in another chapter that man can bring about his spiritual progress only in earth-life and that in other Lōkas there is no progress for him. The Great Ones refer, in this connection, to the possibility of Upāsanā and Jñāna in the higher Lōkas in some rare cases. These are however mere exceptions which only prove the rule. The Śruti makes reference also to the advanced

1. ज्ञानमिति च । देहेन्द्रियनिग्रहसद्गुरूपासनश्रवणमनननिदिध्यासनैर्यद्यद्दृग्दृश्यस्वरूपं सर्वान्तरस्थं सर्वसमं घटपटादिपदार्थमिवाविकारं विकारेषु चैतन्यं विना किंचिन्नास्तीति साक्षात्कारानुभवज्ञानम् । Nirālamba. Up.

Souls who are enabled to function in Satya-lōka and are, by virtue of Jñāna completed there, to attain Mōksha from there. The case of such Souls, also being exceptional, has very little to do with the general course of progress of the ordinary Thinker]. Thus, we find that we should strive to make the best use of our life on earth, which practically is the only training ground, with a view to remove from ourselves our bad nature which overhangs our real nature, ever pure, blissful and peaceful. We cannot afford, while here in earth-life, to neglect our Caste and Āśrama Dharmas which, after removing the impurities which seem to attach to us, enable us to rise swiftly on to our own lofty state of the All-Self.

The Objects of Life.

13. A mention may be made here of the fact that the Hindu alone, as once before remarked, has got the right notion of the objects of life. According to him there are three such objects :—

(1) To experience the fruits of Prārabdha-Karma, good and bad,

(2) To take steps, by adopting Pravṛitti and Nivṛitti Dharmas in succession, to escape altogether from the operation of the Law of Karma and to attain Mōksha, or

(3) To take steps, at least by adopting Pravṛitti Dharma alone, to cancel bad Sanchita Karmas and to create good Agāmi Karmas alone. Of these, No. 1 is inevitable ; the fruits *must* come to all, whether wished or not. So, this is least important in the eye of the Hindu. Nos. 2 and 3 alone are important, and they depend upon man's exertions. The Law of Karma, not being known to the non-Hindu, he makes no such exertions at all. In fact, the why of life is altogether unknown to him. To him, life is either accidental or God's creation and will. The non-Hindus' efforts are all made to secure the inevitable No. 1 alone which will in any event give him his life-allotted pleasures and pains without his seeking for them. The Hindu has special rules of conduct to secure Nos. 2 and 3. His life is made therefore peculiarly religious, a speciality, of course. 'Hindu life' is synonymous with 'religious life'. Religion comes in everywhere, from the time of the Hindu's conception in his mother's womb (Garbhādhāna) right up to that of the cremation of his body (at Smaśāna). In the view of the Hindu, any act that is not connected with religion is virtually that of the brute kind. The brute also is busily engaged in securing the pleasures of life (having reference to No. 1 above). Notwithstanding extraordinary efforts by man, with all his wonderful inventions and boasts, to secure the same, it does not at all appear that he is more happy than the brute in the end.

CHAPTER XIII.

THE CASTE SYSTEM.

Dharmic Training not the same for all.

1. The peculiarity of the Hindu training is mainly due to the full recognition of the fact that people differ in respect of the particular Dharmic requirements of their separate inner natures. Artha-Kāma is alike for all. All work in the same way for the securing of wealth and pleasure, whether they live in Kamschatka or in Chile. But people, though they may live together in the same place, have to work in diverse ways in order to improve their respective widely different inner qualifications. The antecedent inner contortions must have been so numerous, and their causes so much varied, that necessity is clear for providing different methods for improving different kinds of human nature. That men are born with different natures is not only recognised by the Āryan Śāstra but is also satisfactorily accounted for by reference to the Laws of Karma and Re-incarnation. A correct understanding of the truths of Karma and Re-incarnation will make the necessity for providing different methods of training for different kinds of nature at once plain. Thus, to bring about the required Dharmic modification of man's inner nature is no easy work, and the Dharmic methods to be adopted cannot be the same for all men. Only such methods have to be adopted as may be usefully applied in reference to the particular kind of nature to be improved. Other methods not only are useless. but may also be positively injurious, as their random application to a particular nature without proper diagnosis, that is to say, without knowing its specific defects and contaminations, may cause regrettable complications and serious injuries. Therefore it is that the Lord Śrī Krishna, applying the term 'Dharma' to the methods themselves, divides them into Swadharma (one's own Dharma) and 'Paradharma' (Dharma fit for others), and declares that the former alone should be followed, even though considered inferior, and the latter avoided, even though capable of being done well.[1]

Divine Establishment of the Caste System.

2. Then the question is :—How can one find out what is Swadharma and what Paradharma ? Here we come to one of the most important characteristic features of the Hindu life. Let me state again the main points already referred to. Dharma is the particular aim (Purushārtha) of the

1. श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् । Gītā, XVIII, 4.

Hindu, So, the Dharmic methods of training are confined only to the Hindus. Dharma is not and cannot be the same for all. The existence of vast difference in human nature, even from the moment of birth, is perceived. Different Dharmic methods have to be applied to different kinds of complicated human nature. Complication and differentiation in human nature are the results of Karmas done in previous human lives. Thus, to know the exact inner nature and condition of each man implies a knowledge of his past lives. Therefore, it is only the knower of the long antecedent history of men severally in their numberless previous incarnations that can determine the particular Dharmic methods applicable to each man, in the interest of his further advancement. Such a knower must really be the All-Knower (Sarvajña). None but the Great Almighty God, Īśvara, who, as the one enlivening conscious Soul of the whole Universe, is the sole unfailing Witness of all activity therein, can be such Sarvajña. Therefore, the Supreme One Himself,[1] in order to bring into successful operation the great law of Dharma for the benefit of the ancient Āryan community whose common ultimate aim was Mōksha through Dharma, brought into existence the well-known (but now much mis-understood) caste-system, establishing four main divisions called 'Varnas' or 'Castes', based on a proper classification of qualities and activities, for the admission of Jeevas severally into such divisions for their further work and training, and prescribed distinctly the several duties or courses of action to be adopted respectively as Swadharma by the Jeevas so admitted into them. The Great Lord directs each of the coming Jeevas as are intended for the Āryan Hindu training to be born of suitable parents belonging to that particular caste whose Swadharma will indicate the best and necessary method of training for such new-comer. So, the trouble of selecting the appropriate method of training is, by the grace of God, not given to man. We have only to consider in what caste we are born and to adopt the duties prescribed for that caste. Such duties are the best suited ones in view of our innate nature and qualities.[2]

Foundation of the System.

3. The four paths that we mentioned in Chapter X in the First Part indicate the true and natural principle of classification to be made of the people of a nation; and any kind of social fabric built on the firm foundation of such natural classification should be the most desirable one and therefore acceptable to all thinking men. It was upon this foundation that

1. चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः । Gītā, IV, 3.

2. ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ Gītā, XVIII, 40.

the Caste System of the Āryans, the progenitors of humanity, was established at the beginning of Creation ; and such a system continues to be found even today in the Hindu Nation. This nation has faithfully preserved its institutions and in it the four stages of spiritual condition are still distinctly traceable. India alone possesses all the facilities for the due carrying out of the Ārya-Dharmas. Before the Divine Seers, the first guardians of our ancient Āryan civilisation, stood revealed the true nature of progress in evolution, the correct mode of the working of the law of heredity, also of the law governing the natural influences of particular environments, conditions and circumstances on persons subject to such influences, and, in short, of the whole law of Cause and Effect. As an integral part of such civilisation is found a system of castes, four in number corresponding to the four natural paths of spiritual progress. To state briefly, of the four castes the Śūdras are intended to go along the first path, the path of obedience ; the path of the Vaiśyās is the second, the path of gain or profit to oneself ; the third path, the path of action without attachment to the fruits thereof, is for the Kshatriyas whose duty is to fight, for the mere sake of fighting, in a righteous cause, and to protect the subjects ; and the Brāhmanas are intended for the final path of renunciation. As observed by Sir John Woodroffe, "the ideal Indian scheme of social order is based on religious and philosophical principles which are also the practical ideals of daily life."

Classes and Castes.

4. Some of the Indian social reformers of the present day, being largely influenced by the new material civilisation of the West, may find it difficult to believe that our caste system is founded on a natural classification. The Western civilisation is a civilisation, empirical in character and built up, not by spiritually advanced men able to see things in their true light, but by the ordinary run of humanity, and based upon experiences running over only a few hundred years, a civilisation which preaches on the one hand equality of men even with respect to social status and position, but which, on the other hand, is altogether unable to prevent the inevitable formation of classes in the West, whose conventionalities considerably check the practical application of the principles of what they call "equality of man," an expression altogether misunderstood and misapplied by the Western thinkers. The sociologist Prof. Giddings observes—" classes do not become blended as societies grow older ; they become more sharply defined . . . . . . any social reform that hopes for the blending of classes is foredoomed to failure." According to Sir John Woodroffe the distinction between the 'class' in the West and the 'caste' in the East is that the former is theoretically flexible and the latter in all ways inflexible, the caste system being " an ancient system logically and inflexibly applied."

The Binding Nature of Caste Duties.

5. It is by the due performance of the duties prescribed for one's own caste that the attainment of the supreme goal becomes possible.[1] It is not left for us to say 'No'. The All-knowing has declared so, and He knows best. His choice of the caste for the birth of the incoming soul is not blind or meaningless, although *we* may not be able to see. If the lofty Spiritual Ideal is intended to be reached at all, it can be done only through Swadharmācharana. This is strictly laid down as a binding rule. There is no escaping it. Murmuring will do us no good. We may have queer notions of duties. But, all the same, the rule is there. Among the duties severally assigned, none is higher or lower than any other, as is sometimes thought. All are equally good, necessary and honourable for those whose respective duties they are. It is a mistake, rather ignorance, to suppose that the duties of the Brāhmana, for example, are superior to or nobler than those of others and so on. Again, the modern-day aversion to the performance of Swadharma is due not so much to any such mistake or ignorance, for it is the Brāhmana that is most guilty of non-performance of duty, but more to indolence and to fear of worry and inconvenience. The worst of it is that such aversion is sometimes sought to be justified on Śāstraic grounds by people who care not for the Śāstra in the least degree. They ask :—why on earth all this trouble about caste duties when the Vēdas themselves have openly declared that the Jñānī, the possessor of the highest wisdom, kicks up and rises far above caste and other duties and all notions of duality ? The answer, unfortunately for the questioner, is that the real escape out of the trouble is through the trouble itself. A school boy, feeling worried in the school, may ask the parent—" Why, father, do you ask me to go to the school and be confined and troubled there ? They say that the students of the highest class will leave the school at the end of the year and be free. If, father, the end of the study in the school is to leave the school, why not I leave it now and be free ?" The question is intelligent enough, coming as it does from the little boy. He has however to be induced to go to the school again by being told that, if he gets through all the classes of the school and of the college, he will become a Master of Arts, a happy man respected by all for his learning. Similarly, our grown-up questioner has to be told that, although for the Jñānī there are no duties ascribed, the one who *wants to become* one such must of necessity, in the first instance, perform his allotted Dharmic duties.

1. स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः । Gītā XVIII, 45.

6. The present-day condemnation of the Caste System even by some earnest thinkers is due, in some measure, to the fact that in modern times many of the members of the higher castes attend more to their rights than to their duties. The foundation for the Caste System is laid upon natural differentiations in the modes of activity and has reference only to varying duties or Dharmas. Difference in duties is the reason for difference in castes. The question of rights arises only incidentally. The mere fact of a man being born in the higher caste, though it is proof enough that he qualified himself in his previous lives to be admitted into the caste to which he now belongs, is not sufficient to entitle him to any respect due to the member of that particular caste unless he rightly performs the duties the Great One has prescribed for such member. If the duties are performed properly, regard and respect will of themselves come. One caste is sometimes regarded as superior to another only in the sense that the duties of the former are more onerous and useful and more difficult of performance and that the person rightly performing such duties deserves better treatment and commands greater regard.

The Caste System based upon Duties, not rights.

7. The four castes, having reference to Gunas or qualities[1], represent, as already indicated partly, the several stages of the progress of the Jeeva from the lowest condition of dullness or inertia, Tamas, right up to the highest Spiritual State beyond all Gunas (Gunātītasthiti) :—

Castes defined.

(1) The Śūdra is directed to obey and be of service to the members of the other three castes. Obedience to command is the first step in the progress of man, and the inherent Tamōguna or intertia in him is thereby gradually shaken out, and he is trained to be active. The characteristic result of the passage of a Jeeva through this caste is the conversion of Tamas in his nature into Tamō-Rajas, a mixed quality of dull activity prompted by selfish motives which have reference to the avoiding of personal evil and the securing of personal good or benefit.

(2) In the second stage, the stage of the Vaiśya, his Tamō-Rājasic qualities are gradually changed into simple Rājasic qualities. It is the Vaiśya Dharma to amass wealth in all honest ways possible, though tinged with selfish motives, by agriculture, rearing cattle, manufacturing articles, carrying on trade and the like.

(3) In the next stage, that of the Kshatriya Caste, the Jeeva in question improves still more his qualities by rapid strides and the end of

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1. तमः शूद्रे रजः क्षत्रे ब्राह्मणे सत्त्वमुत्तमम् ।
इत्येवं त्रिषु वर्णेषु विवर्तन्ते गुणास्त्रयः ॥ Mahābhārata, Āśvamēdhika, 39.

this third stage is reached when his Rājasic qualities are thoroughly replaced by pure Sātwic ones. The Kshatriya is the ruler and is directed to work and struggle in order to protect the interests of others, and the ideal Kshatriya is the one who performs his Dharma or duty for duty's sake without in the least considering his own selfish ends. This is what was taught to Arjuna by Lord Śrī Krishna in Śrī Bhagavadgītā. Genuine, altruistic, Sātwic qualities are the fruits of proper Kshatriya training.

(4) Then comes the last stage, that of the Sātwic Brāhmana. After reaching this stage, the Jeeva has to enter into a course of training of a very difficult nature. Till now, 'development' meant, in the beginning, mere shaking out of inertia, and later on, conversion of one set of qualities and activities into another. But now, in the fourth stage, the Dharma of the Brāhmana caste relates to a kind of training whose ultimate object is to take the Jeeva away altogether beyond all qualities and activities which originate from differentiation, and to lead him on through renunciation to the supreme real state of Being, characterised by the absolute Oneness of the all in the Self, and in the course of such training the Brāhmana becomes naturally the spiritual teacher and general guide to the community at large.

The Caste System Natural.

8. Such are the four Castes found in the ancient Āryan nation, corresponding to the several ascending gradations in qualities and activities. The Dharmas of all the castes together carry on the work of the Lord, the Supreme Purusha, Who ensouls Humanity and guides it upwards. Each caste is as much important as any other. The Śūdra is the busy, running workman, making his appearance in the lowest, the feet-portion, as it were, of His Divine manifestation as Humanity; the Vaiśya is the supplier and store-keeper and is the main prop and support for all (like the thighs supporting the whole body—note also the fact that the thighs are sometimes associated with desire for pleasure and that the Vaiśya caste belongs to the second stage of desire); the Kshatriya is the king and protector representing the mighty arms of the Divine Guardian of Humanity; and the Brāhmana, being the general teacher[1] and spiritual guide

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1. अधीयीरंस्त्रयो वर्णाः स्वकर्मस्था द्विजातयः ।
प्रब्रूयाद्ब्राह्मणस्त्वेषां नेतराविति निश्चयः ॥
सर्वेषां ब्राह्मणो विद्याद्वृत्त्युपायान् यथाविधि ।
प्रब्रूयादितरेभ्यश्च स्वयं चैव तथा भवेत् ॥ Manu, X, 1-2.

for all, represents His head and is said to have come out of His mouth.[1] Each one of these four castes is depending in some way or other on the other three. If any one of them should fail in the performance of any particular Caste-duty or Dharma, all the four suffer.[2] A nation having such well-organised Caste System may also be compared to the advanced, internally well-organised, human body. Physically speaking, all activities in the body are guided by the brain and the whole nervous system. The muscles are the actively controlling factors in the body and their varied activities protect all the other parts of the body and enable them to successfully carry on their respective functions. The Kshatriya may be compared to the muscular system and the Brāhmana to the nervous system including the brain. The Vaiśya's duties are performed in the body by the lungs, the stomach and the digestive organs which are the suppliers of the body with air, food and water, and manufacturers of substances used in digestion and for assimilation. The busy workman, the Śūdra, is like the running blood handing over to each tissue its needs, taking away from it things not wanted by it, and in fact being of immense service to the former three. If all perform their respective duties properly the work of the whole will go on unimpeded. All the different systems in the human body are equally important, fulfilling the object of one life. Such definite internal differentiations in the body are found only in higher organisms and not in others. Neither such differentiations in organisms nor definiteness of separate functions are seen in the lowest orders of animal life. These facts may by analogy point out the reason why definite Caste System is found only in the Āryan Hindu Nation and not in its decadent children in the non-Hindu world. In the body, so also in the nation, it is difference in functioning that marks the difference among organs or Castes as the case may be. It is the performance of function that is to be attended to.

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1. ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥ Purusha-Sūkta
लोकानां तु विवृद्ध्यर्थं मुखबाहूरुपादतः ।
ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्तयत् ॥ Manu, I, 31.
तस्माद्ब्राह्मणोऽग्निदेवत्यो मुखवीर्यश्चेति श्रुतिस्मृतिसिद्धम् । तथा बलाश्रयाभ्यां बाहुभ्यां बलभिदादिकं क्षत्रियजातिनियन्तारं क्षत्रियं च । तस्मादैन्द्रं क्षत्रं बाहुवीर्यं चेति स्मृतौ श्रुतौ चावगतम् । तथोरुत ईहाश्रयाद्वस्वादिलक्षणं विशो नियन्तारं विशं च । तस्मात् कृष्यादिपरो वस्वादिदेवत्यश्च वैश्यः । तथा पूषणं पृथ्वीदेवतां शूद्रं च पद्भ्यां परिचरणक्षममसृजतेति श्रुतिस्मृतिप्रसिद्धेः । Bṛih. Bhāshya.
2. सर्वस्यास्य तु सर्गस्य गुप्त्यर्थं स महाद्युतिः ।
मुखबाहूरुपज्जानां पृथक्कर्माण्यकल्पयत् ॥ Manu, I, 87.

9. I have heard it said that the Caste System is based upon the principle of 'Division of Labour' and that the system may be abolished or at least considerably changed as moderm conditions show that the system can no more work satisfactorily on that principle. But the fact is that the Caste System has never had any direct reference to such a principle of 'Division of Labour' although, as a result of its working, that principle also is served. The Caste System is a system of necessity. This world of ours is a world of schools for the Jeevas. The several nations of this world, as mentioned once before, are so many schools. The non-Hindu nations of the world are like the Madras Pial Schools where students of varying aptitude and advancement are kept together indiscriminately and given common training, each one of them being sometimes taught by the teacher separately amidst some confusion. This mode of teaching may no doubt be possible and even desirable where the students, though many, do not among themselves vary very much in the extent or degree of their training and development. But when the students are many and their respective qualifications are very much varied and marked, the pial school-system will, if insisted on, effectively bar any chance of individual progress. A well-graded classed school is the best for them. Their qualifications will be noted and classified, and they will be admitted into such classes as are fitted to help them on to higher courses of training. It is this principle that underlies the Caste System. The object of the classes is to train up the students better and sooner, to avoid confusion, to give the students a definite idea of the lessons they have to learn and to give them better facilities for improvement by mutual consultations and comparing of notes with their co-students in the class, so that they may learn better the teachings of that class. Accordingly, the Āryan nation has been from the very beginning divided into classes called Castes, so that the Jeevas who might incarnate in it might be directed to be born in the particular castes whose Dharmas they had to be trained in for ensuring their progress onwards.

The Caste System one of Necessity.

10. Students are not in schools indiscriminately admitted into any class. The head of the institution admits new students only by examining them and then putting them in the classes suited to them. It is the Headmaster that determines the question of fitness for admission into particular classes, and the question is not for the students to consider or discuss, and, much less, to decide. In the same manner the Guiding Intelligence, Īśvara, by duly considering the respective antecedents (Guna-Karma) of the

Caste by Birth alone.

1. चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः । Gītā iv, 23.

re-incarnating Jeevas, directs them to take birth in the appropriate castes best fitted for their further training. So, birth determines the caste of an individual, and it is the surest test. It is no doubt true that Guna and Karma virtually determine the birth of Jeevas in particular castes. Karma is mostly with the body. Suffering or enjoyment which is the result of Karma is also mostly with the body. The choice of the body is made by Īśvara, the Supreme Administrator of the Law of Karma. Some seem to think that Guna, meaning thereby mental condition, is alone the criterion for fixing the caste of an individual under the system. In the first place, it is a very unsafe guide. The true mental condition may not be properly ascertained. Again, different people may have different impressions about the mental condition of the same individual. The particular nature of his Guna has to be ascertained, not by direct perception, but only by way of inferences based upon the outward manifestations of such Guna. Such outward manifestations themselves may not be rightly observed and understood by the observer, or, in the same manner by different observers. Constant changes may be also perceived in the mental condition of the same man. If the determination of the caste of an individual should depend upon our flickering notions of his Guna, the state of society would be most confused; no man can definitely know what Dharmas are his own to follow, and there would be no end of disagreement and conflict as regards the duties and the status of particular individuals in the nation. Further, Guna or the real mental condition of a Jeeva becomes well-manifested and can possibly be observed only after the lapse of some years after the birth of the individual. But the Āryan Śāstras direct a great many purificatory and other ceremonies and initiations to be performed during these early years in the case of the Brāhmanas and other Dwijas. If the caste itself of an individual has to be discovered later on, what becomes of these ceremonies and initiations and those Śāstras? All these and various similar difficulties are avoided by the Supreme Lord by Himself taking up the responsibility of fixing the castes of Jeevas by making them take birth in certain definite ways and by giving us the benefit of a sure test, the test by 'birth'.[1] But

1. सर्वेषां जन्मना जातिर्नान्यथा कर्मकोटिभिः ।
पश्वादीनां यथा जातिर्जन्मनैव न चान्यथा ॥ Sūta.
सवर्णेभ्यः सवर्णासु जायन्ते हि सजातयः । Yājñavalkya.
ब्राह्मण्यां ब्राह्मणेनैव ह्युत्पन्नो ब्राह्मणः स्मृतः । Hārīta.
ब्राह्मण्यां ब्राह्मणाज्जातः संस्कृतो ब्राह्मणो भवेत् ।
एवं क्षत्त्रियविट्छूद्रा ज्ञेयाः स्वेभ्यः स्वयोनिजाः ॥
जन्मना ब्राह्मणो ज्ञेयः संस्कारैर्द्विज उच्यते । Dēvala.

'birth' by itself cannot entitle any one born in a higher caste to claim superiority over others. Referring again to the analogy of the school, though it may be generally said that a higher class student is superior to to a lower class student, the former, if he has ceased to learn his lessons properly, may from another point of view be considered inferior to the lower class student who is studying regularly according to his teacher's directions. 'Superiority' and 'inferiority' are relative terms having varying significations when considered from different points of view. It often happens that a student, after being admitted into a class, becomes indolent, does not work properly, and perhaps forgets even the lessons learnt in a lower class. In the final examination for the class he may be found backward to such an extent that he deserves being sent two classes down. But, so long as he is in his present class, he in fact belongs to it, though he may be always placed last in the class, and though he may subject himself to ridicule by his fellow-students and also by the students of the lower classes. In the same way, in our modern Hindu society there are people who are placed by birth in the higher castes by Īśvara, but who at present have shamefully degraded themselves by actions in this life, so much so, that they have brought the very Caste System into ridicule and condemnation. They will have their own final examination and the result is not difficult to guess. It must also be remembered that a student may be so hopelessly bad that the teacher is compelled to send him to a lower class even in the middle of a year's course of study. Provision is made in the Āryan Śāstras for degradation in caste in the same life. Elevation in caste in the same life cannot be possible for many reasons such as the absence of the necessary antecedent physical and Dharmic conditions and Samskāras appertaining to the higher caste before the time of the elevation. The so-called elevation of the great sage Viśvāmitra stands on a different footing altogether, and it furnishes no instance of an actual elevation of the kind. He had been in fact a Brāhmana at his birth itself. Viśvāmitra was no doubt for a long time taken to be a Kshatriya by the people of the world and by himself too. Similarly, the great Paraśurāma was considered a Brāhmana. But the secret truth was that the former was by his origin itself a latent Brāhmana and the latter a latent Kshatriya. That this was the actual fact is borne out by the Purāṇic narrative referring to the private unauthorised exchange of the sacred Seed-charms by their respective mothers. Viśvāmitra's Kshatriyahood was only as much true as Śrī Krishna's shepherdhood. Viśvāmitra's Brāhmanahood, as Śrī Krishna's Kshatriyahood, was not a result or creation of any conversion, though the former was not so patent as the latter. The present-day reformers, who desire to make out that a conversion from a lower caste to a higher one in the same life is possible, can point to no true precedent

at all in the whole of our Purāṇic and other sacred literatures, and they are, in consequence constrained to refer to Viśvāmitra's case alone, which in truth does not help them as it was no real case of conversion at all.

Advanced Jeeva in lower Castes.

11. Very often it is observed that a person born in a lower caste, for instance, a Śūdra, exhibits really superior intelligence, understands much better and sooner than many born in the higher castes, possesses lofty thoughts on morals and religion, and, in fact, puzzles the student of the Ārya Dharma as to how it has happened that a developed Jeeva is dwelling in a Śūdra body. But the enquirer soon learns that it is not without an object Īśvara has placed such a developed Jeeva in such a body. A student may be studying, for instance, in the fifth Class. He has come up to this class by gradual improvement after passing one examination after another. Still, he may have for sometime regularly neglected one particular subject, say, Mathematics in which he once attained proficiency. He may be all-clever in other subjects. In the final test of the students of the class the teacher finds that this particular student, though proficient in other subjects, is extremely backward in Mathematics and has forgotten even the lessons taught in the lower classes. Then it is found desirable and necessary that he should be for sometime sent to some lower classes to make up the deficiency, and he is sent down accordingly for re-learning that particular subject. He re-learns and comes back. He is afterwards retained in the same fifth class or promoted to the sixth according to the degree of proficiency he has regained. Similarly, in the Caste System there are certain permanent lessons taught in the course of the training of Jeevas in each of the castes. For instance, the acts of obedience, enforced in the Śūdra caste, by numberless repetitions make a permanent mark in the Jeeva in the shape of humility and submissiveness, patience and forbearance, and regard and respect for others, necessary qualities to be preserved with care throughout the whole course of the spiritual ascent of the Jeeva. Let us suppose that a Jeeva, after reaching the stage of the Brāhmana, neglects and loses one after another these precious qualities, though at the same time he studies the Vēdas and the Śāstras and gathers a good store of information in many departments of knowledge. Īśvara however sees that all his knowledge may be of real use only if he is compelled to regain the excellent qualities lost by him. For this purpose, he is sent down to take birth in the Śūdra caste for an incarnation or two in order that he may make up the deficiency. Such Jeevas in the Śūdra caste we very frequently meet. The only way of their fulfilling the object of their being born in the Śūdra caste is by following closely the Dharmas, duties,

of that caste[1]. They have to relearn the lessons of obedience, regain their lost qualities and ascend again to their own level. If, instead of doing so, they, being proud of their learning, neglect their Caste-Dharmas and would not relearn their old lessons, though a splendid opportunity has been given them, the Headmaster, Īśvara, knows best how to deal with such refractory pupil-Jeevas. If however the Jeeva in the Śūdra body realises that he has come into his present caste to follow, and profit by the benefit of, the Dharmas or duties enjoined on the members of the caste, and that to follow them is his merit and in no way derogatory to him, he will soon rise above his temporary fallen condition and be again placed among his fellow-students in the advanced class. Any one who has studied the lives of Thulādhara, Dharma Vyādha, Nanda and Vidura will easily appreciate this truth.

Life of Degradation in the Highest Caste.

12. It is also very often seen that in the Brāhmana caste a Jeeva is born under such circumstances and amidst such environments that he has to be brought up in a manner thoroughly inconsistent with real Brāhmana life. The parents may be addicted to vice and devoid of all observance of Caste-Dharmas. Their friends and relations who frequent them may be equally bad. The child is brought up by such parents. Sometimes, it may happen that even during infancy the child is led into some vices. The child grows, attains boyhood, vices are confirmed, very often multiplied too. Manhood is reached and the man leads his life in shame and degradation. Even if he grasps some ideas of the higher and nobler life, he finds it almost impossible to get out of the influence of the accumulated force of his long-contracted habits. The question is :—'Could such a Jeeva have been a developed Jeeva entitled to inhabit a Brāhmana body? If he was, what purpose is served by compelling him to take birth under circumstances, not only most unfavourable to progress onwards, but tending positively to drag him onwards?' The answer is this. Let us take the analogy of the school again. Every good teacher tries his best to educate his students up to the limit of proficiency fixed for a particular class by retaining them in that class as along as it is possible. Every student is given proper facilities to get through his lessons. Such of the students as neglect and misuse their opportunities for improvement are then and there moderately punished, and they are taught, in the beginning in all mild ways, the value of such opportunities. If, notwithstanding such mild and wholesome teaching, a student goes on neglecting and misusing further opportunities, the teacher makes him undergo appropriate punishment for the misuse or actual misbehaviour

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1. श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् । Gītā, III, 35.

and practically teaches him about the evil of neglecting opportunities by compelling him to work hard under difficulties brought about by such misbehaviour. This is the object of giving impositions and the like. With opportunities lessened, with work rendered heavier, and with self-created obstacles on all sides, the student is made to feel keenly for the waste and the misuse of his previous opportunities. If the student under such circumstances really regrets his mistake and tries to make the best use of the little opportunity he may have for the bettering of his condition, the teacher begins to help him and the energy of his resolution itself enables him to work through difficulties and obstacles, and the result is that he not only learns the value of opportunities but also gathers strength and courage by successfully working against opposing forces. But many students are not able to stand this hard test. They grow desperate and become worse. Then, the teacher, finding his last trial failing, sees that there is no more use in retaining such students in his class and that they ought to be, of necessity, sent to a lower class, so that they may have better and ampler opportunities of learning their old lessons. Similarly, the Jeeva referred to above was a Brāhmana in his previous life or lives, but lost many an opportunity for improvement, associated then with objectionable characters, contracted bad habits, and generally behaved so badly that the result is his present position. It is indeed a pity that he should have so many difficulties to encounter. But he is the author of them all. When opportunity he had, he would not use it properly. Its consequence is that, although he may now want to improve, obstacles are before him and proper opportunities very rarely appear. He sometimes very earnestly wants to give up his bad habits, but they would not leave him. If he is to improve at all, he has to do so by the side of such habits, and it is indeed a difficult task. His people around him and his other environments are all against his redemption, and even if he should strive to rise, and to some extent succeed in rising, above his acquired instincts while in solitude, such people and environments drag him down again while in their midst and he once more revels in shame. But if such attempts for escape are repeated very often, he will gather strength more and more, and he may have a very fair hope of raising himself up early to the standard level of his caste-Dharma, without any more fear of descent into sin. Such a last chance is offered to the Jeeva in question. If this last chance is not availed of, the Jeeva is bound to go down to a lower caste in which he may take his own time to get rid of his dross and to relearn and regain all that he has forgotten or lost.

CHAPTER XIV.

THE MODERN BRĀHMANA.

The Fall of the Brāhmana.

1. It is not within our power to question the wisdom of the establishment of the caste system. But certainly it is within our power to prevent largely the successful working of that system, and it may be plainly said that we have very successfully done this. Let us consider the grand old ideal and at the same time witness around ourselves the actual state of things. Where are our Brāhmanas? Certainly, we many of the Brāhmanas of to-day have our threads on and we daily go through the farce of Sandhyā worship. But applying the chief test of Brāhmanahood, are we really prepared to tread along the path of renunciation? Have we any the slightest early chance of placing our foot on that path? Can we say, with the least truth, that we have outgrown the other stages? Are we, with our present notions of things and motives of action, fit to tread along the third path even? How many among ourselves are so unselfish that our actions are done without being influenced by some personal motives? As a matter of fact, most of the Brāhmanas of our day have come down to the second stage, the stage of selfish action. The Brāhmana fell and with his fall came the fall of the other castes also. The head got disordered and the whole system has become confused. The Brāhmana became selfish and a prey to the love of wealth and fame. He initiated change in society and this change is going on day by day with increased vigour. The Brāhmana does the business of a Vaiśya, the Kshatriya as Kshatriya is no more, the Vaiśya wants to pass for a Brāhmana, and the Śūdra wants to abolish altogether the system which, in his mistaken view, makes his position not a very enviable one. The Brāhmana, having almost lost the inner light, the light which had made him Brāhmana, would forget his own duties but would still preserve his dignity as Brāhmana and demand from the Vaiśya and the Śūdra the respect due to the ideal Brāhmana. The Vaiśya and the Śūdra however find in the modern Brāhmana nothing that deserves any such respect, feel insulted by the arrogance of the Brāhmana-in-form, and strive very naturally to raise themselves up to the position which, as they believe, has been unwisely and improperly assigned to the Brāhmana. I am far from blaming the Vaiśya or the Śūdra for his attitude towards the modern Brāhmana. It is the Brāhmana that has wrought all this mischief.

2. Let us now briefly consider how and why the Brāhmana fell with a view to see whether there is any chance still left to set things aright in society. The following are among the causes of his fall :—

Causes of the Fall.

(1) Firstly, Sanskrit, the language of the Vēdas, gradually ceased to be used by the Brāhmana and many of the truths revealed through the Sacred Literature became more and more hidden from him. This change brought him more and more into contact with the worldly ideas belonging to the place or community from which he borrowed his language for daily use, and it created a wide gulf between him and his original pure Āryan ideas. If, even, his new language was not altogether different from Sanskrit but only a dialect or recent corruption of Sanskrit, the dialect became for all practical purposes so much different from the mother tongue that the latter was to a large extent forgotten. Anyhow this was surely a change for the worse so far as the possession of the Vēdic ideas by the Brāhmanas was concerned.

(2) As the second cause, it may be mentioned that the Brāhmanas of old, enjoying large patronage and support from the Kshatriya-kings, were able to preserve unsullied their allotted duties or Śāstraic Dharmas, and with the cessation of such patronage they became gradually degraded.

(3) Again, frequent invasions over India by several foreign nations have considerably checked the spread of Vēdic ideas and the due observance of Brāhmanical duties, and this was particularly the case during the period of the Mahomedan conquest and rule in India. The propagation of religious truths had for a long time to be altogether stopped and books of wisdom had even to be kept hidden.

(4) I may also add that even our present vernacular languages are being neglected by us and the ideas of religion, of which many of our even present-day vernacular books are full, seem to lose their hold on us.

(5) Substitution of secular education in the place of, rather to the total exclusion of, religious and spiritual education largely accelerated the fall of the Brāhmana.

3. These and probably many other causes also brought the Brāhmana down from the high position that was his and with him others also became disregardful of their respective duties or Dharmas. Although in the course of his fall the Brāhmana continued rapidly to lose one after another the pure Āryan ideas of right religious life, he has had nevertheless the special advantage of belonging to the highest section of the Āryan community. Having

The Result.

been naturally in possession of a clear intellect he was in consequence taken into the administrative and other kinds of service for remuneration by foreign and native rulers. His tasting more and more of the alluring fruits of remuneration in these and in other ways, together with his gradual loss of all ideas about the principles of renunciation, soon brought him down to the level of the Vaiśya, and he was virtually made to refollow the practice of hoarding up money and securing everything to himself to the exclusion of others. As the Brāhmana thus fell, the darkness of ignorance spread thicker over the land, and the real Vēdic religion became cloud-hidden and sometimes in practice degenerated into the religion of forms only, sometimes of grotesque forms even. Consequently, many people, not satisfied with the form of religion followed by some Hindus, not knowing the ultimate Truths revealed by the Vēdas, and at the same time being largely influenced by an alien civilization of a materialistic, ruinous character, turned their backs upon our Āryan Religion altogether and became more or less a prey to blind heterodoxy.

The Four Classes of Brāhmanas.

4. As if in the place of the Sāstraic Chāturvarnya four-fold caste system, a four-fold division is dimly perceivable at present in the Brāhmana community itself, considering Brāhmanyam in its several grades of intensity obtaining among the modern Brāhmanas. The highest class, repsesenting Brāhmanyam in its truest sense and fullest manifestation, comprises a few genuine Sannyāsīs still found now and then, though indeed very rarely (I am not referring to the Sannyāsīs we are meeting with daily), who having had complete spiritual training and having truly secured the full preliminary qualification for the taking of the final step towards liberation, have entered on the final stage or Āśrama of true Brāhmana life, characterised by thorough renunciation of everything worldly, and whose very presence, without more, on earth is most conducive to its spiritual uplift. Next below, under the second class, come those few Brāhmanas of real Dharmic merit, who modestly live in some very few, exceptionally good and out-of-the-common-way village Agrahārams, having still full regard for the Vēdic path of spiritual ascent, who duly perform the Brāhminical duties as occasions for their performance arise, observing scrupulous regularity and strictly following the letter of the Śāstra, including the traditional Pūjās adopting the Śāstraic methods of worship, and who spend their spare hours of the day for the spiritual training and helping of others who may be fortunately placed to be so trained and helped by them. Under the third class, then, come the so-called Orthodox Brāhmanas of the busy Loukika world, but who nevertheless, in the eye of the thorough material world, pass for religious men amidst their all-engrossing temporal work. The only merit in such Brāhmanas is they

have not allowed their Brāhmanyam to be altogether extinguished, and have managed to keep the last remnant spark of the Divine Light in them still shining within by virtue of a minimum sort of observance of an abridged kind of true Brāhminical Dharma. Fourthly and lastly may be mentioned those who pass for Brāhmanas merely because of their Brāhmana parentage, and who, being but the chaff, if I may say so, of the Brāhmana community ready to be blown out of it at any moment, have in fact ceased to be true Brāhmanas, but are yet called Brāhmanas only by courtesy (Brāhmanabruvaḥ). Such are the modern-day ultra-radical Brāhmanas, some disfigured even in external appearance, who have ceased to perform the necessary Brāhmanical duties, and whose borrowed views and imitative actions are characterised by a defiant attitude towards all lofty Hindu tradition, altogether subversive of all constructive Ārya Dharma. This fourth or last class of Brāhmanas is a special section devoted to Kali, the lord of the present Yuga. It is this class that has brought the whole Brāhmana community to shame. Members of this class are daily increasing in number under the pleasure-showing, but all-destructive, patronage of the Yugapurusha. Though on the fence dividing Ārya Dharma from Anārya Adharma, the Brāhmanas of the third class, the Orthodox Loukikas, find their position not so dangerous because of their firm hold of certain fundamental, unyielding materials on the side of Ārya Dharma. The Brāhmanas-in-name of the fourth class, however, though still said to be on the fence, have lost hold of the saving materials on the right side and have so much inclined towards the wrong side that it seems hopeless and impossible, from the human point of view, to save them from headlong fall and sure destruction by restoring them to their former position of safety, merit and honour. The Hindu Society and Religion have already suffered enough and still continue to suffer from the blunders and misdeeds of this shameful class of renegade Brāhmanas.

The Renegade Brāhmana.

5. We are most of us Brāhmanas only by descent and merely in name. Our Brāhmanyam hangs by a fine thread, and it appears to live more to make our lives in the present circumstances more miserable than to serve us as a real spiritual lift. Many of us say that we are feared, envied and openly hated and vilified. But we are ourselves reminded of our Brāhmanyam only when we think of the mistakes and misdoings of the non-Brāhmana agitator. Many extreme social reformers there are among ourselves who, having their own cherished (ill-thought, I would say) peculiar opinions on the Hindu social polity, give out that the caste-system has been the curse of the country, but in the same breath advocate the necessity for taking immediate steps to consolidate, preserve and improve

the condition of the Brāhmana community as if it meant something real to them and worth working for. However much the inter-relating logic of their ideas may be difficult to understand, it is clear they feel injured when they see that the non-Brāhmana heaps abuses on the head of the Brāhmana because the latter often comes out successful in the hard struggle of earthly life. A long known friend of mine, one such Brāhmana would-be reformer, appeared once very much vexed to find that there was no unity among the Brāhmanas and that therefore nothing substantial could be done to ensure the abiding interest of the Brāhmana community as such. I could then only pity his condition and suggest no remedy ; for, remedy there could be none to suggest to him who did not mind the preservation of Brāhmanyam which alone could be the central ensouling life of the community. If true Brāhmanyam is not cared for, it is empty meaninglessness to talk of the 'Brāhmana community.' The man who, though a Brāhmana by descent, condemns the caste-system and has himself ceased to perform even the minimum essential duties of the Brāhmana life may be taken to be worse than dead to the community, though he may pretend to belong to it by deceitful appearance and honied words. Beware of such pretenders (Brāhmanabruvaḥ). They are the real enemies of the Brāhmana community. They physically live in the midst of the community and, having functionally become alien and degraded, act as poison from inside and work secretly for its destruction. Recognise their fall and realise fully that the Brāhmana community, truly so called, cannot and does not depend, for its own continued existence, upon the sympathies and pretensions of such fallen souls, however great they may still appear from the point of view of wordly wisdom. They may say they work for the country's cause and the betterment of the society. Speaking the plain truth, it is all but the life-less, soul-less work of puppets that know not what they are about, but that are only made to dance to the pulling of mischievous hands of Dharmic annulment specially engaged for this age of Kali.

Brāhmanyam lost.

6. It is an unassailable truth, unpleasant no doubt for many of us to recognise, that the present-day attacks against the Varnāśrama Dharma and the Brāhmana are due to the defaults and misdeeds of the Brāhmana himself, and that it is but just and proper that the Brāhmana should now taste the bitter fruits of his anti-Brāhmana life. He has considerably crippled his Brāhmanyam within by failing to perform even the most necessary Śāstraic duties of his in the proper manner and by, in addition, adopting a kind of materially convenient and easy life, having no sort of concern whatsoever with anything over and above his physical body, bestowing not the slightest thought on his own self as even the owner or inhabitant of that body

much less as its enlivener. In fact, he has become the slave of his bodily senses. He has himself, in addition to his various other acts of misbehaviour, widely sown actual seeds of Brahmadvēsham (hatred towards the Brāhmana) by largely misconducting himself. The Śāstra-indicated effect of such misconduct is more than proved in our unfortunate days of the Dharmically suicidal and hatred-inspiring anti-Brāhmana agitations to the eternal shame and discredit of the lust-enslaved Brāhmanas. Mistake me not, please. My object is not to abuse the Brāhmana, but only to remind him of the Dharmic duties of his spiritual position in this material world, and in doing so I cannot but feel strongly when I think of his miserable fall from that position.

The Present Duty of the Brāhmanas.

7. Of course, we cannot be altogether unmindful of our modern-day conditions and limitations within which we have to work towards the fulfilment of the great object of our respective Dharmic existence. Taking all the known circumstances into consideration, I feel it my duty to say a few words to you, Brāhmana readers, especially such of you as are seriously engaged on this great Āryan field of spiritual operations to fight against the downward-turned unspiritual forces of materialism, scepticism, sensuality and Godless-ness, forces which may seem for a time powerful and well-organised, now and then eloquently thundering in loud ignorance from the blinded heights of worldly prosperity, but which in the end will be compelled to scatter away in substanceless insignificance, being driven to aimless wanderings and doomed to oblivion practically endless.

Have Faith.

8. Of all in the world, you Brāhmanas at least should have absolute faith in our all-saving World-Religion (Vaidikamatam) and in the Śāstra which shows us the way, by the proper acquisition and use of Brahmavidyā, of realising the ultimate end for all, the state of Supreme Mōksha or final emancipation from conditioned existence which is characterised by limitation and evil and long-maintained in the beginningless rounds of births and deaths.

Recognise the Fall.

9. You Brāhmanas are the trusted custodians of the Vēdas, and to you the Great One has assigned the duty of educating and lifting up the ignorant and sense-bound sections of humanity around you by means which are all supplied to you. If to-day you complain that the knowledge and practice of your brethren in religion is poor, that you are not cared for at all, and that they have even grown apathetic, arrogant and turbulent, I say the blame is all yours, not theirs. You swerved from your lofty duty, and in your headlong descent into the worldly ways of material competition and sensual life you could not but come in collision with the very people who, but for your descent,

would have remained your obedient pupils still. You may, of course, plead a thousand excuses for your descent, inevitable as you may call it, and many of such excuses may no doubt be true; but the fact remains that you have descended, and descended too low to rise soon or easily to your level again. It is impossible for us to equal in any manner the ideal Brāhmanas of old, and the Great One has evidently so willed that the world for a long time to come, for over 4 Lakhs and 32 thousand years, must remain in the spiritual sleep of dark ignorance, the present age of Kaliyuga being the period of rest for the world's spiritual activity. [More about the present age will be mentioned in the next chapter]. It is only proper and natural that, when spirituality is sleeping, materiality is making noise and hubbub. You know, the deeper the sleep of the spiritual soul (Jeevātmā), the more loud and vehement and more long-drawn will be the consequent snoring in the material body if not well-disciplined and controlled at proper times. There is no use complaining against such snoring, however horrible and senseless it may be. Your very complaint against your impudent brethren is part of the snoring during this your own spiritual sleep of the age.

Preserve Brāhmanyam.

10. You have evidently no control over the spiritual conditions and circumstances affecting your country and your people, and your Great Rishis have declared that Brāhmanyam will surely decline more and more, that most of the Brāhmanas will in consequence cease to be Brāhmanas altogether, and that at the end of this Yuga there will be left only a very few families of real Brāhmanas who will furnish the seed for the rise of the ideal community of Brāhmanas who will function in the next fully Dharmic age of Kritayuga when spirituality in the world will be in full swing, as if quite refreshed after sound sleep. I say this to you to make you consider whether you will prefer to belong to the majority-section which will soon become extinct, being devoid of Brāhmanyam altogether, or to the small minority-section which will continue to progress onwards and onwards and will have opportunities, facilities and true Śāstraic training given to its members then and there for their attainment of the Supreme Goal, and which will have left in its own circle at the end of the Yuga only such of its members as would not have before then attained Mōksha, but who, by virtue of their immense Dharmic advancement and spiritual development, will be very near it and will therefore be in a fit position, as fathers of the next golden age, to transmit to their then future generations a true knowledge of all the Dharmic practices and spiritual truths necessary to be had and known for the proper carrying on of the lofty Yuga-Dharma of such an age

which, on account of the purity and perfection of its activities, is named Kritayuga, and, being the age of truth, is called Satyayuga also.

External Forms.

11. In order that we may have Brāhmanyam preserved in us, we have to be carefully mindful of our inner purifications and development and also of our outer cleanliness and appearance. In these days of badges, stars, flags, uniforms and self-shaving for movements and matters too worldly and material to demand the attention, much less, serious attention, of the true Hindu of spiritual aspirations, it is certainly not too much to insist on the strict preservation of the outward appearance of the Hindu as such, in simple, national dress and with Śikhā, Pundra, Yajñōpavīta and the like. This preservation is necessary in your own interest and in furtherance of your characteristic life-object which is Spiritual Mōksha attainable through Śāstraic Dharma. You need not be sorry that large sections of your community are giving up the prescribed outer marks one by one; for their life-object, if any at all, which is only animal Kāma and convenience securable through material Artha (lucre), is altogether different from yours, and we should in fact pray to the Great One that they may effect a thorough change in their appearance, all of them, soon. In the meanwhile. you may be on the look-out for those who, though to all appearance anti-Hindu, may yet be usefully approached and redeemed out of their mistaken ways. You should also, in your work of help, be prepared for disappointments if they come. You may succeed in quarters where success may not be expected, and you may also fail where you may be very hopeful.

Attitude towards the Non-Brāhmanas.

12. Towards the preservation of Brāhmanyam you Brāhmanas have got one favourable circumstance now, though favourable only from your selfish point of view, not from the humanity point of view. You are now left more free to pursue your own Dharmic ways of life without being hampered now and then by your dutiful considerations of others' Dharmic interests and improvements; for, these others, at least, many of them in this the southernmost part of our country, do not want your intervention and help. The non-Brāhmana Hindu is slowly relieving you of the burden of your duty of officiating at the religious ceremonials of his house-hold, especially of your irksome and onerous duty of seeing to the well-being of his departed relations in after-life. Whatever may have become the fate of such unfortunate relations on the other side of death, about which the knower of the Śāstra can have no doubt and for which every true Hindu cannot but feel very sorry, the surviving non-Brāhmana Hindu pretends to feel perfectly satisfied about the imagined results of his change of Dharmic procedure, rather, of his transgression of it. He sees in most of your Purōhitas and Panchāngis

nothing that deserves any respectful consideration, much less, admiration, and thinks he may justifiably prefer to give the ceremonial doles to a pure and pious Non-Brāhmana devotee in order that the departed souls may really be better off in their places. Only, he has not bestowed any thought on the existence or otherwise of any authority for his thinking so. Matters like this, he must remember, are not for one's own imaginings. Only the Śāstra, which informs us of the existence of other Lōkas than our own, can authoritatively declare the exact ways and means available for man here below to help those in such other Lōkas. The Śāstra for such purposes generally has made some definite kinds of provision, the chief of which being by way of Āhuti in Agni whose presiding Deity Agnidēva will convey the help in suitable form to the intended recipient. As the holy fire is the Agni for the Dwija, so is the Brāhmana's right hand palm mentioned as the Agni for the Śūdra, as the latter, according to the Vēda, cannot directly make an Āhuti in the holy fire, which could be done only along with the recital of the appropriate Vēda Mantra pronounceable by the Dwija alone. It is nowhere mentioned that the palm of a good devout Śūdra or other Non-Brāhmana can be the substitute for Agni, however well-washed and pure. If I have to send a money order to my friend at Madras, I am bound by the published postal rules to fill up the prescribed form in the manner directed and to hand over my money to the receiving clerk at the post office. Suppose I find the office in a nasty locality and the clerk dirty, ill-looking and avaricious; would I do well, ignoring the prescribed form and procedure and getting away from the nasty-looking clerk and the stinking post-office precincts, to go to a decent private bangalow in the middle of a well-laid beautitul garden close by and put my money into the neat-looking chest there, and be satisfied that my friend at Madras would surely get it? We have indeed to pity the increasingly perverse attitude, thoughtless procedure and Dharmically ruinous predicament of many of our mistaken friends among the Non-Brāhmana Hindus; and an essential part of our daily religious duty as Brāhmanas is and should be that, we, one and all of us, send up our hearty prayers to the divine feet of the Almighty Īśvara to soon give our friends right sense and proper attitude, and to replace them on the upward path of the elevating Ārya Dharma again.

Responsibility of the Brāhmanas.

13. It is still for you Brāhmanas to trace out the true cause of the present conditions and devise the means for improving them. In fact, you must recognise that you are yourselves primarily responsible for the present state of things and that it is your sacred and just duty to undo, at all cost, the mischief of your own making, You, occupying the foremost place in

the Āryan Society, neglected your own Swadharma, and this led eventually to the giving up of Swadharma by the others in the community. You set the bad example yourselves, and worked confusion into the order of the whole Hindu Society. You may say you are keeping up certain forms and still observing certain ceremonies which all preserve Brāhmanyam in you. It is doubtful whether what you say is wholly true. Even then you cannot wholly deny that some of us at least are keeping up such appearance more because our wordly interest also is served by our continuing to be Brāhmanas, if not from the point of view of material benefit, at least from the point of view of our innate feeling of vanity. Without taking offence at the insinuation, tell me please how many of us are daily reminded more of our Brāhmanical duties than of our so-called superior social rights when we think of our relation to the non-Brāhmana Hindus. Perhaps, very few ; I shall not say 'none.' Your Brāhmanyam comes to prominence only when your vanity is tickled. When, however, the occasion arises for the strict performance of your own personal Brāhmanical Dharma, it is performed no doubt in a way, but rarely strictly to the letter of the Śāstra. Questions of personal convenience all arise then, and such questions are almost invariably decided in favour of such convenience whether real or unreal. When you, who ought to be the spiritual guides and the Dharmic heads of the community, neglect your Dharma and fail to study your Vēdas, and when you show signs of no qualifications in you to be the teachers and guides of others, how dare you find fault with the non-Hindu and the non-Brāhmana agitator if they condemn you though on also other grounds not real ?

Wake up and Guide.

14. It is very necessary and urgent that you Brāhmanas should improve yourselves first. If you improve, the others, including the most refractory non-Brāhmanas, will soon improve also. However much a few of them may seem to abuse you now, they cannot but follow you if you go in the right direction with your heart full of love and pity for them, and bereft altogether of even the slightest tinge of ill-will or hatred towards them. No argument is needed to prove this. It is mainly owing to your fall, as very often remarked, others are found now, as they are, in a spiritually wretched condition. It is yet in your hands to either save yourselves and all with you, or spiritually damn everyone beyond redemption. Your lamentable ignoring of the spiritual side of your Brāhmana life and your consequent neglect of even your Nityakarma, the necessary and compulsory portion of your Śāstraic daily Swadharma, have wrought so much confusion in the Hindu Society that its very foundation 'Chāturvarnyam' is now seen preserved only in name. You, Brāhmanas, many of whom, I hope, belong at least to

the third class, should vigilantly see, by all rightful means, that our Dharmic Society and Vēdic religion are no more insulted or injured by those who have already bid farewell to them openly or practically. The future of everything Hindu is by the Great One evidently entrusted to the protecting hands of you third class Brāhmanas. Continue, with a stern determination to adhere to our world-old Dharmamārgas in spite of the voluminous, amazing exhibitions of all-darkening ignorance and all-twisting misconceptions of the more prominent few of the fourth class Brāhmanas, and of those among the non-Brāhmana Hindus who have most dangerously and suicidally taken into their heads to hate the all-saving Vēdic Religion, right Śāstraic knowledge, and true Brāhmanyam, a most ruinous and self-annihilating procedure, as that of indiscreet children ignorantly playing with the all-consuming fire.

Individual Effort Required.

15. As for ourselves, we cannot be too careful about the preservation of Brāhmanyam. It will die if we neglect it any longer. It is already dead in many. It can be preserved only by individual efforts. The integrity of the Brāhmana community as such depends solely upon the success of such individual efforts. Don't commit the mistake of thinking that it requires any organised conferences of Brāhmanas. Let the modern-day mania for conferences be confined to those communities and institutions which depend, for their continuity, upon the numerical strength and the material prosperity of their constituents, and which have not, or do not recognise, any eternally existing, indestructible spiritual basis. Our Brāhmanyam will be secure in us individually and the Brāhmana community as such will be safe and intact if we, each of us individual Brāhmanas, keep up at least the minimum observance of the Śāstraic rules of Āchāra, of our Nitya and Naimittika Karmas and our respective Upāsanās. What such Āchāras, Karmas and Upāsanās are may be easily ascertained.

Some Rules.

16. It is enough for me to state at present that our Brāhmanyam will not die if, among our daily duties we are particularly careful about these :—

(*a*) Regularity of habits, early rising and other wholesome practices at stated times and regular intervals *as per the Śāstra.*

(*b*) Physical purity by proper observance of the Śāstraic rules of personal Āchāra, such as those relating to Śoucham, Snānam and pollution by touch or proximity or by events and its removal. Believe me when I say that many of the untoward happenings in our house-holds have for their immediate cause, not the whole cause though, some ruinous contamination arising out of gross Anāchāra or foul Durāchāra, defilement by way of omission or commission, mostly voluntary,

sometimes foolishly allowed to be inflicted by others whether wantonly or in ignorance. Sanitation, if it means anything at all, is the science of preservation of oneself, his body and his environments free from the pernicious influences of such Ānāchāra and Durāchāra. Many of us have to correct our ideas of sanitation in the light of the Hindu Śāstra. There is no use in talking merely about microbes and bacteria without caring for the natural laws applicable to them and to germs even much subtiler than they, which all have had their due consideration in the framing of our wonderful Śāstraic rules of Āchāra.

(c) We must perform Sandhyāvandanam and Mādhyāhnikam strictly in the mode prescribed. It is even enough if Gāyatrī is repeated ten times on each occasion, of course, with the necessary preliminaries and accessories.

(d) Brāhmayajña is also necessary, and such of you, who have not been doing it regularly till now, will do well to at once include it in your daily programme of Dharma. You must perform it when you are pure in body. You may even perform it in the morning after your Sandhyāvandanam, if you find it more convenient to do so then than after Mādhyahnikam.

(e) The other necessary Karmas are Aupāsana (Samidādhāna for the bachelor), Vaiśwadeva and Puja. Try to perform these also.

(f) Take particular care, being fully guided by the Śāstra, about your food, in kind, purity, quantity and the number of times it is taken daily. Try to have your food completely Sātwic.

(g) Take also equal care about the selection of your associates and your books for easy reading and about your physical and moral surroundings, and see that they are all helpful to you in your upward progress.

(h) Preserve well the sexual purity of your body and mind, Brahmacharyam, whether the strict Brahmacharyam of single life or the qualified one of married life. You should on no account yield to improper sexual temptations. Conserve manliness for the real noble man-elevating work, the due fulfilment of your Sāstraic super-ordinary Dharmic function in the spiritual interest of yourselves and of all humanity.

(j) Be always and strictly Hindu in your appearance, and never fall victims to the un-Āryan foppish fashion.

(k) In short, let nationality. simplicity, truth, purity, straightforwardness, courage, reverence for elders, sympathetic love for all, faith in the Vēda Sāstras and in the words of those who know them, and strict adherence to such Śāstras and words in practical conduct be the guiding rules of your life here. Your Brāhmanyam will then not merely live, but soon grow also to a very great magnitude by the very strength of your

ennobling Dharma and elevating Upāsanā and by your contact with Great Souls and even enable you to become mighty helpers of your spiritually groping brethren. You are, by your very birth-right such helpers. You have only to bestir yourselves Dharmically a little and leave your gates of knowledge freely open for the easy entrance of the great truths revealed through the Vēdas.

You are bound to come up if you only seriously engage yourselves in the right direction. Forget not you are the direct descendants of the mighty Brahmarishis of old, known for their limitless Divine Wisdom. Care not what obstacles are found placed on your noble way of true Brāhmana life of universal help. Fear not. No cloud of ignorance, mistake or perversion on the part of others, however dense and dark, can long stand before the mighty spiritual Sun of your Gāyatrī Upāsanā. Sleep not, wake up and work on. Īśvara is always with you.

Brāhmanyam ever preserved.

17. Some say Brāhmanyam has fallen on evil days. It is not so. Brāhmanyam is being rightly and strictly tested for its eternal preservation. It is the process of elimination by winnowing, as it were, that is going on amidst the Brāhmanas. Brāhmanyam can never cease to be, and is bound to subsist, though most of the Brāhmanas may have already booked themselves out. Some of them may themselves cry at the top of their voice, in real or presumed harmony with the loud harangues of their uninformed, misthinking, sense-bound Social Reform agitator, in denunciation of their own heritage, and shake it out by actual un-Brāhminical life ; but they cannot end it. Brāhmanyam will remain somewhere. Most of them may quite easily fall away from it, and it is no merit. If they find themselves really applauded for it, it is only evidence of a general catastrophe. Brāhmanyam, being the life and soul of the Hindu Genius necessary always for the continued existence of the world-saving Hindu spiritual Religion and its characteristic Dharma, will be preserved intact by the Great Lord somewhere, however feeble it may sometimes look. As Brāhmanyam cannot be dead altogether, the Brāhmana caste cannot completely disappear. The other castes may vanish for a time. Though generally the Brāhmana of the day apparently may be voiceless and powerless, the lingering, twinkling spark-fire of Brāhmanyam in him is all-powerful, and the Almighty Great One above is directly interested in its eternal and honourable preservation for the good of all the world and for all times.

CHAPTER XV.

THE PRESENT AGE.

Work of Destruction at the end of Dwāpara Yuga.

1. It has been shown that non-adherence to the Caste-Dharmas leads to results which evidence immense difficulties and confusion in the proper working of the Caste System. The great use of the System can be wholly realised only if its rules are enforced by the intervention of the authority in power whenever necessary. If however such authority does not care for the System, the inevitable result is that ideas of duties become confused, qualifications and training necessary for particular acts not being insisted upon, acts fail to bear the intended fruits, dissatisfaction and scepticism prevail, blame is ignorantly thrown on the head of the One who originally established the System, prejudices arise against the same, and the very nature of the System is misunderstood and misrepresented. As thus, in course of time, the cloud of ignorance gets thicker, the so-called leaders and their followers, both equally groping in the dark, fall into the depths of worldliness and irreligion. Such was the fate apprehended at the end of the last or Dwāpara Yuga by Arjuna when he was asked by Lord Śrī Krishna to fight the great men of the Kshatriya Caste and kill them. It was the Kshatriya, who was the power in authority throughout in the times of old in this land, that kept up the Caste System in working order. Arjuna had the keenness to see that, if that power should be cut down, caste confusion would set in, sins would be multiplied, and the welfare of the nation would be considerably affected. It may be observed that this particular fear of Arjuna about the nature of future events was not referred to by Lord Śrī Krishna in the whole of the Bhagavadgītā in a manner to show that Arjuna was wrong in his apprehension. But the Lord induced him to fight by teaching him that he ought not to care for the results of his actions, that it was his duty as a Kshatriya to fight in a righteous cause, that birth and death have no reference to the Reality in man, the Self, and that the Self is ever existing in the infinitude of consciousness and bliss. So, Lord Śrī Krishna, evidently knowing the inevitable results, expedited the great Mahā-Bhārata war which ended in completely demolishing the Kshatriya wall of protection around the Hindu Āryan Nation, and which has brought the great ancient fabric of the Caste System to its present deplorable condition. The ways of the Lord are not always

known, but a purpose there must be at the bottom of all this change. Let us try to ascertain what this possibly can be.

The Four Yugas and the Caste System.

2. Our ancient sages have discovered that the different periods of the day have different peculiarities and that each of such periods is specially suited to the performance of some specific kinds of duties or actions. The early morning period of the day is the fittest for calm contemplation (Dhyāna) on the nature of the Absolute Self and for austere devotion (Tapas) to the Supreme. The fore-part of the day is the best for the acquisition of (Jñāna) after purification by active worship (Pūjā) of Īśvara. The rest of the day is to be spent in service in the shape of sacrifice (Yajña) or offerings to other Jeevas, whether of this world or of the others and for the acquisition of property for immediate use in this life. The night is the period for enjoyment of life and sleep. It is also the period when suffering is most keenly felt. Giving (Dāna) of food when demanded is always compulsory, especially in the night. The day of ours (of 24 hours) is, as it were, an inverted miniature of the Great Period of Time, called Mahāyuga, which, including twilight-periods, consists of 4,380,000 years, and which is apportioned into four smaller Yugas, namely, Krita of 1,752,000, years, Trētā of 1,314,000 years, Dwāpara of 876,000 years and Kali of 438,000 years, inverted, because, the length of duration of each of these Yugas which correspond to the divisions of the day bears an inverse proportion, Kali being the smallest of the Yugas, and Krita or Satya being the largest. Krita Yuga corresponds to the early morning period of the day. It is the Yuga most favourable for contemplation (Dhyāna) and austere devotion (Tapas). It is the period in which advanced Jeevas, who have risen above the lower stages of action, and who are treading along the final path of renunciation and contemplation, are awake and functioning. It is also the period in which advanced Jeevas take birth in the four castes and regularly perform their respective duties for the common good of all. The less developed Jeevas are then either temporarily sleeping in Māyā without being brought into manifestation or activity, or more probably undergoing experiences in other worlds or in sub-human bodies. It is generally known that Brāhmanas who are spiritually inclined rise in the early morning, about two hours before sun-rise, and after cleaning and purifying their bodies, contemplate on the Self, the Source of Light in all. It is also the time when those who are mindful of their duties rise up and work. This early morning period, it may also be said, is just the time which other people find to be the best fitted for sound sleep. When the morning hours are over and the heat of the sun begins to be felt, all men are awake and the world goes on busy all over. People of different stages of advance-

ment, high and low, of different temperaments, of different types of living, and of different avocations, are all there in the work of the world. Such a stage of things arises when the second period, Trētā Yuga, begins. This Trētā Yuga (to which corresponds the fore-part of the day) is best suited for acquisition of Knowledge or Jñāna and active worship (Upāsanā) of Īśvara. The third Yuga, Dwāpara, as is the remaining portion of the day time, is most favourable, and afford proper facilities, for acts of sacrifice.[1] Then comes the last period, our present Kali Yuga, the Yuga in which Gift (Dāna) is most efficacious, the great night portion of the Chatur-Yuga or Mahā-Yuga, when all the Dark Powers of evil are busy in their errands of mischief[2] and all the distinctions between man and man percieved during the day tend to vanish. The learned and the illiterate, the king and the peasant, all act alike in the night. They eat, enjoy and suffer, and go to sleep. The vast gulfs of difference, perceived among them in the course of the discharge of their duties in the day, are all covered in the night by uniformity of conduct. When the present night Kali was about to come, Īśvara made preparations by means of the Mahābhārata war and other events to facilitate the obliteration, one after another, of all distinctions of Caste-Dharmas of the previous Yugas. This process of obliteration is going on day by day with increased vigour, and the work of Kali for the past over 5,000 years on the Caste System has brought it to its present deplorable condition. Every one of the students of Ārya Dharma knows that the inevitable levelling of castes must happen, as apprehended with great sorrow by Arjuna, when the night Kali advances further on and that the time must of necessity arrive when almost all will have their sound sleep of ignorance.

Caste Dharmas to be followed in Kali Yuga.

3. My object in showing, as I have attempted to do, that the Caste System is a system of nature and necessity and that each of the members of the Āryan Hindu community ought to follow in practice the Dharmas of the caste in which he is born, is not to advocate any attempt at a wholesale revival of the ancient Caste System in all its purity, for such a revival is absolutely impossible in this Yuga, and the System itself is going to be involved in hopeless confusion, every one being a Sūdra in conduct, as

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1. तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते ।
द्वापरे यज्ञमेवाहुर्दानमेकं कलौ युगे ॥ Mānu I, 86, Parāśara I, 23.

2. त्रिभिरंशैरधर्मस्तु लोकानाक्रम्य तिष्ठति ।
तामसं युगमासाद्य तदा भरतसत्तम ॥ Mahābhārata, Vana. 190.

the great Sage, Vyāsa, has himself declared[1], but to convince my fellow-students that the System is a wonderfully desirable one, unlike what it is described to be by people who are not competent to judge of it and who are blinded by ignorance and perverted by prejudices, and that it is possible and necessary for some advanced individual Jeevas here and there to use that System to the best advantage even in this Kali Yuga. It may be that in the night the generality of mankind may be inactive and asleep. But persons who want to rise above the common run of people of the time and to make rapid advances on the path of spritual progress ought to take special pains to see that they do not really bring themselves down to the level of the ordinary man of the time, by recognising the fact that, although the gulfs of caste distinctions may be filled up in this Age, the vast expanse of space-intervals in the place of the former gulfs may still be perceived and conduct may be guided accordingly. Although the manifold differences in status and capabilities between man and man perceivable during the day cannot in the night be discovered by a casual visitor, still, such differences are preserved in a latent form during the night, and it cannot be said that they have ceased to exist then. Though at the time of sleep in the night the judge and the prisoner appear alike, the status of neither of them becomes that of the other, even temporarily, although the difference between them is not made out then but only during the court hours of the day, the judge sitting on the bench and pronouncing sentence, and the prisoner standing in the dock and receiving punishment. So, although the caste duties may not be properly or actually performed in the present Yuga, the hidden foundation of the system is still preserved, as also the respective status of Jeevas by birth in the different caste-sections of the community[2]. The wise man is he who acts out his life even in this Yuga agreeably to his caste-status, pushing aside all obstacles created by the circumstances of the Age. He ought to realise that his future depends on the nature of his present. The judgeship of the judge may be withdrawn from him on the morrow if the judge should so conduct himself in the night that it is no more safe to continue the judgeship in him. So, even in this Kali-Yuga, we should

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1. ब्राह्मणाः क्षत्रिया वैश्याः संकीर्यन्तः परस्परम् ।
शूद्रतुल्या भविष्यन्ति तपस्सत्यविवार्जिताः ॥
स्वभावात्क्रूरकर्माणश्चान्योन्यमभिशङ्किनः ।
भवितारो नराः सर्वे संप्राप्ते युगसंक्षये ॥ Mahābhārāta, Vana. 190.
वर्णाश्रमाचारवती प्रवृत्तिर्न कलौ नृणाम् । Vishṇu Purāna, VI, I, 20.

2. युगे युगे च ये धर्मास्तत्र तत्र च ये द्विजाः ।
तेषां निन्दा न कर्तव्या युगरूपा हि ते द्विजाः ॥ Parāśara I, 33.

strive to conduct ourselves in a way at least not inconsistent with our Dharmas.

Some more Reasons.

4. The very obstacles in these our days to regular practice in Caste-Dharmas are a source of strength to the practitioner (every one knows that resistence increases strength) and the present Age (Kali) may also be considered as a period of test, when Jeevas, who were discharging their respective duties in other Yugas, have been placed under difficulties for testing whether their faith in their Dharmas has become strong and unshakable. Let us stand firm by our Dharmas and prove that we are competent enough to be admitted into the higher path, the path of calm contemplation. No doubt, we are in Kali-Yuga, and many of us are busy preparing for an early sleep of ignorance. Still, there may be a few among ourselves who may use even this night of ours to the best advantage by purifying themselves by proper observance of their Dharmas, and by sitting in contemplation on the Self just when other men lay themselves down on the bed for sleep. It may be remembered that the Āryan Śāstras direct that the Seeker of the Self, instead of throwing himself on the bed with the idea of sleeping, ought to sit on it and try to practise such contemplation until sleep overtakes him by force. Such attempts at contemplation may hurry on the Jeeva to the attainment of final liberation even before the end of Kali, nay, even in his present life-time itself if they are sufficiently hearty and well-guided. Again, that there is darkness all around in the night is no reason that we should be also in the dark. Do not people work in the dark nights under lights? So long as we have the advantage of the Divine Vedic Light of True Wisdom, the evils and disabilities of the Dark Yuga are not for us at all. Let the Yuga be Kali-Yuga for all who would not come under this Light and work. Further, any attempt to remove darkness from everywhere in the night will be impossible. One may have lights for his house, his village or town. Similarly, any attempt at a wholesale revival of the caste Dharmas throughout the land Bhāratavarsha is, as stated already, an impossibility. In the present age, only individual Dharmic efforts will be fruitful. This is not the age for communal efforts on Dharmic lines.

Now or Never.

5. It is now the duty of every true Hindu, especially of every Brāhmana in whom Brāhmanyam is not altogether dead yet, to struggle through the difficulties of the Age to realise the lofty ideal of the true Āryan life as early as possible, and also to help others to do the same. It may perhaps be asked :—" Where is the necessity to hurry on now? Time is infinite. We may take our own time according to our convenience and leisure to purify and improve ourselves by the adoption in conduct of our appropriate

Dharmas. We need not much trouble ourselves now, and we shall at present take life easily, eat, drink, and be merry." This view, no doubt, sounds very well, so long as the real state of things is not known. The fact, however, is this. As we are at present situated, the sooner we make attempts in the right direction the better it is for us. One moment of delay creates and places before us more obstacles across the way of our progress. As Kali-Yuga advances, even the few opportunities for improvement that we have got now will be taken away from us, one after another. The advantage of physical heredity becomes less and less as generations are more and more removed from the great sagely ancestors; habits and environments become worse; means of liberation get scanty; temptations in the way are multiplied; the guides for proper training become fewer; struggle for even the bare existence of life becomes keener; occasions, in the midst of such struggle, for attempts at spiritual progress become rarer; the bodies, physical and mental, become weaker; in short, the whole of nature, internal and external, will seem to conspire against the aspirant and the result will be his thorough vanquishment[1]. Our present chances for escape are better and more numerous when compared to the possible future ones. If now and here we are not able to save ourselves, there is no room for hope in the future or elsewhere.[2] It is no doubt very difficult to shake off one's lethargy. Most of us have been sleeping and lying idle already too long. But the past we cannot recall and mend. The future, however, is in our hands. It seems certain that we cannot afford to sit idle any more. Kali seems to have begun in right earnest his work of destruction. The house has already caught fire in the roof-top. We should gather together the little energies we have still got and try to escape at once. People, such as the fourth class of Brāhmanas mentioned in the last chapter, some of whom are highly esteemed for modern culture and largely applauded for worldly wisdom, may, without looking up, deter and

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1. आयुर्वीर्यमथो बुद्धिर्बलं तेजश्च पाण्डव।
मनुष्याणामनुयुगं ह्रसतीति निबोध मे ॥ Mahābhārata, Vana. 190.
जितो धर्मो ह्यधर्मेण सत्यं चैवानृतेन च ।
जिताश्चोरैस्तु राजानः स्त्रीभिश्च पुरुषाः कलौ ॥
सीदन्ति चाग्निहोत्राणि गुरुपूजा प्रणश्यति । Parāśara.

2. इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः । Kēna. Up.
इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ Kāṭhaka Up.
इहैव सन्तोऽथ विद्मस्तद्वयं न चेदवेदिर्महती विनष्टिः । Bṛihad. Up.

delay us by their sweet words of fascinating eloquence, but we should not mind all that. We should heartily and strenuously engage ourselves in the due performance of our respective caste-duties, and, after we have thereby secured real Chittaśuddhi or purification of the mind and Vairāgya or spirit of true renunciation and begun to feel the scorching heat of Samsāra, it will be our interest and duty to run away immediately. A vast number may, in self-delusion, remain and perish in the flame of Kaliyuga, but that is no excuse for our not making special attempts to escape and also to save others. It is mainly for the benefit of those who may be really willing and ready to make such special attempts these humble discourses are intended.

CHAPTER XVI.

THE SOCIAL REFORM MOVEMENT.

Anti-Vēdic Movements.

1. Kalipurusha, the present master of the situation and of the times, could not but be seriously engaged in his allotted work of Dharmic annulment. It is to his ceaseless activities is due the existence of the several Anti-Vēdic Samājas and movements in India. He has agents well-trained to capture all sorts of human natures including a few of the Śāstraically inclined ones also. Calling themselves "Social Reformers", some agents of his began to announce to all that the pleasureful courses of conduct they were earnestly advocating, excellent-looking for the time being but ruinous in the end, were exactly those prescribed by the Śāstra and that not to adopt them was verily acting against the Śāstra; a charmful net indeed to capture those who had regard for the Śāstra, but had no knowledge of it. Many a genuine Hindu, both Brāhmana and non-Brāhmana, was caught into this impious net, and most of them have been hopelessly lost in it, and lost to their Dharmic families, not having had opportunity or capacity to learn for themselves from the very Fountain-head of true Śāstraic wisdom. But a few tenacious Hindus were there still, who would not be disturbed from their admiration of, and at least partial adherence to, the really Śāstraic ways of life, of which they had some knowledge themselves, who realised the individual and communal danger resulting from allowing the Reformers' awfully twisted interpretations of the Śāstra left unchallenged, and who had of necessity, in order to save their religion, their society and their country, to raise their clear, strong and knowledgeful voice firmly and definitely against the audacious pretensions of such self-styled reformers and to show to the world the latters' woeful ignorance of the matters on which they were posing as all-knowing preachers.

The Reform Movement.

2. The so-called *Indian* Social Reform Movement of the present day is practically intended to be confined to the Hindu community which forms the bulk of the Indian population. It is well-known that, while all are agreed that the Hindu society is not now what it ought to be and that it needs improvement in many particulars, there is a fundamental cleavage of opinion in regard to the lines along which action should be taken. While a certain party, a very small minority of the Hindu community, starting and supporting the above movement, is giving out that our social institutions require to be wholly remodelled or replaced, the rest of the

whole community, an overwhelming majority, remains firmly of opinion that our institutions are those of an ideal society, that any appearance of defect or evil in the society is due to the ignorance of the nature mostly, and to the abuse sometimes, of the institutions and not to the institutions themselves, and that the kind of reform really required is a great part of it necessary to annul the many ruinous excrescences that have accumulated over the Hindu socio-religious existence of to-day because of the many misconceptions of a few people who, without having the right knowledge of the Hindu social scheme and its true aims, and in fact having had wrong training and undue contact with an alien materialistic civilisation, possessing in addition worldly tact and influence to a considerable degree, have misled some into mistaken courses of activity, by themselves assuming the role of leaders for over half-a-century.

The Indifference of the Public.

3. The pioneers and the supporters of the Social Reform Movement though forming an infinitesimal minority, have been constantly active through the Press and the Platform and particularly trying to present their position in all plausible manner in their own gatherings, calling them Conferences of the people at large, wherever and whenever people had to meet in large numbers in furtherance of their political objects in All-India Congresses and in Provincial and District Conferences. The others, however, the immense majority of the people of the Hindu Public, have been mostly indifferent to the ways of such self-styled reformers and largely kept themselves aloof without taking part in their activities, in fact treating them almost with contempt and without therefore seriously attempting to correct the mistaken notions and the erroneous procedure of such reformers. This indifference of the community is now showing its bad effect little by little. The proceedings and the resolutions of the so-called Social conferences, having been all along glaringly reported in newspapers and party-journals, appear to have produced a wrong impression in certain quarters of influence outside the Hindu community as if such resolutions were truly evidencing a particular kind of general consciouness of the people of the community itself. Such a mistaken impression has taken hold of some Hindus too who have been brought up to know everything of their country and its people only through foreign sources of information.

The so-called Conferences.

4. Under such circumstances an actual necessity has arisen (it perhaps arose even long ago, I fear) to lay bare the pretensions and the blunders of the Movement and to show to the world that the so-called Social Conferences, whether Indian or Hindu as they might have been taken for, held until now (all of them) have been only occasional gatherings brought about by a small band of born Hindus either denationalised altogether or

unduly influenced by the Western culture, the advocates of a heterodox innovation, possessing no real faith in the Hindu Religion and its Vēda-Śāstra Literature and all along attempting to disseminate their own anti-Hindu pet ideas of revolutionary social reform. They have had never any authority to act on behalf of the Hindu community, much less Indian Community, or to organise or convene any Indian or Hindu Social Conference, and the aforesaid gatherings should never have been in any sense considered as Conferences at all, nor can the proceedings in such gatherings in any manner indicate the consciousness of the Indian or Hindu Public.

The Proper Way.

5. It is time for the orthodox Hindu Community to shake off its lethargy and to protest against the holding of any such gatherings or conferences, if the object of their organisers is to show to all what the consciousness of the *Hindu Public* generally is as regards matters touching the social well-being and interests of the Hindu Community. A handful of English-educated men, having very little of true national culture and possessing no knowledge of, or faith in, the Hindu Vēdic Religion and its exceptional Dharmic ways of practical training, have no authority to speak or pass resolutions, on behalf of the Hindu public, giving expression to their own pet ideas of social reform quite contrary to the general sense of the community whose conference is pretended to be arranged for by such men. If the reformers have any the slightest doubt above the kind of the general sense of the community, they may have it tested in the proper way.* After giving due notice to the Hindu public of the Province in the proper manner and taking all necessary preliminary steps, a real conference of all Hindus may be arranged for the consideration of all important questions relating to Hindu Society. A President may be duly elected at the commencement of the meeting by the very people assembled for the purpose of the Conference. No presidential address is required at the beginning except the formal opening of the Conference. As it is very necessary that such questions as do arise in the Conference receive the fullest and fairest treatment in the interests of truth and the social well-being of the Hindus, let all sides of the question be completely discussed at the Conference, for the enlightenment of all, from the Loukika or worldly points of view, for and against our current and traditional social observances. Let the Conference be also so arranged as to enable the prominent Śāstrajñas of the

* *N.B.*—It was in a way actually tested on the occasion of the Tinnevelly Conference itself (June 1920), and the result then shown was that not less than 98 per cent. of the Hindus then assembled were clearly against the Social Reform Movement. Among more than 2000 Hindus there were not found more than 26 who were in favour of such reform.

Province, possessing true Vēdic culture also, to be present at the Conference and follow the Loukika disquisitions on the social problems so that they may take due note of the temporal sides of such problems before they can be called on to decide on them in their own duly constituted Parishad, for, the power of deciding is only with such Śāstrajñas. Mere Loukikas, however eminent their position in worldly life and modern University education, have no capacity or right to solve the Hindu social problems which are always inseparably connected with the Vēdic Religion and its Śāstraic Dharma. All that can be done in anything like the modern-day Social Conference is simply to make clear our doubts and difficulties to be placed before the Parishad of true knowers of such Religion and such Dharma for its consideration and verdict. It is a blunder to think that the Hindu socio-religious questions can be fully considered or decided at any general Indian or even Hindu Conference. Special knowledge of Religion and Dharma is necessary for such consideration and decision.

No Right to represent the Public.

6. If the 'social reform' advocates, who have very little of true Hindu culture and no respect for the Vēda-Śāstra literature or for the Śāstrajñas, desire to have a Conference for themselves and their followers and sympathisers alone, they must make definite their anti-Vēda-Śāstra creed, announce it properly and separately organise a conference of their own, confined to those who may subscribe to that creed, so as to ventilate their cherished views. Anyhow, they must cease to pretend to hold the kind of general Social Conferences as have been paraded till now. Those who do not care for the Vēda or the Śāstra cease to be Hindus in the eyes of the rest of the community, and they have no business or right to organise a Conference as if of the whole community, most of whose members still retain faith in the Vēda and the Śāstra. Let them therefore know first their own creed, and call, if they think fit, a meeting of the supporters of that creed alone. They should be no longer allowed to act as if they represent the Hindu or Indian public, or to show forth their hollow pretensions as being in any way countenanced by the Hindu community. Let the broad world know that there is after all only a private meeting of a few refractory members of the community, holding peculiar anti-Hindu social views of their own, and that the general consciousness of the Hindu public is altogether different and remains, as it has ever been remaining, true to the Vēda-Śāstraic culture of our Divine Dharmic Religion.

Some questions.

7. Supposing however they say that they are as much Hindus as others and that the reforms advocated by them are necessary to make the Hindu himself more a Hindu,

I put them directly the following questions, and the public may easily judge of their position and aims from the answers given :—

(i) You say you are Hindus, not merely Indians. How? You won't say "by birth," for you ignore 'birth' when you condemn the caste system. If "by religion" you say you are Hindus, what is your Hindu religion then? Your social reform aim is to do away with the caste system and all the troubles, restrictions and distinctions following it. You then attach no real value to the Vēda and its explanatory Smritis and other Śāstras. Your only object is to secure to yourselves and to others freedom, equality and happiness, an object which is nothing peculiar to you, but common to all humanity. In other words, there is nothing in that object which makes you 'Hindus' in particular. The Mahomedan has certain religious observances of his own and his final authority for them is the word of his Prophet as revealed in the Korān. The Christian has his observances too, and the Bible has given him his religiousness. So with every other religionist. For *you* Hindus, I say, the Vēda is your final authority, and Śāstraic Varnāśrama-Dharmānushthānam as per Smritis is the observance prescribed for you. If you say 'no', pray tell me what *your* final authority is which does not itself refer to the Vēda as its own original authority, and what your observances (as Hindus) are which are not prescribed by the Śāstras. In case you cannot point to any such and if you continue to ignore the Vēda-Śāstras, can you please tell me in what way your religion is Hinduism, and you Hindus?

(ii) Even if you were Hindus, how do you justify your attempt to allow your socio-religious questions to be considered and decided in a Conference from which you do not exclude non-Hindu religionists, agnostics and atheists? Would any Mahomedan or Christian, having self-respect and also love for his society and faith in his religion, allow his socio-religious questions to be considered and decided in any assembly consisting of you Hindus and other alien religionists also ?

(iii) You are bringing in many questions having exclusive reference to certain castes, such as the Brāhmanas, namely those relating to Post-puberty Marriage, Widow-remarriage, Sea-voyage and the like, for consideration before your Social Conference composed of all classes and castes of men. Can you kindly reveal what interest or right have those among you and in the Conference assembly who are not of those castes to discuss or decide such questions which do not concern them ?

(iv) For your practical reform work regarding inter-caste marriage, inter-dining, elevation of the Panchamas and such like, you are ever knocking at the largely irresponsive door of the Brāhmana house-hold.

Why trouble your head about the impenetrable Brāhmana first? Leave him alone. Improve all your more amenable classes first. Let the Brāhmana improve by example, or remain as incorrigible as ever. Why care for him? His is a very small section of the Hindu community, less than three per cent. If you say you have to care for him because of his importance, can you please pause a while and consider how he has become so important and whether he could be so if your all-levelling methods of reform were adopted?

(v) You want to allow access into all the Hindu Temples for all classes of men without any sort of distinction. Of course, you say there can be no real distinction between man and man. In every Hindu Temple proper, whoever may have been its founder, it has been the Brāhmana that has always made a God or Goddess of a mere mason-worked stone or smith-worked metal. Why do you believe at all that there is a God or Goddess in any such temple unless you believe also that the Brāhmana has the Māntric capacity to create a deity out of a stone or metal? If you have neither kind of belief, why bother yourselves and the rest about such Temples and entries into them? If however you *do* believe that our Temples are real houses of the Almighty One in whatever form may He be worshipped in them, try to know all about them through the knowers of Āgama and other allied Śāstras, and obey the rules laid down by such Śāstras for worship in the Temples. Don't deceive yourselves by false philosophising and saying that God is common to all and that there ought to be no distinction observed between class and class in His Temples. He, no doubt, is common, but 'common' in what sense? Even supposing it is only in the ordinary sense of the term, what of that? Is not the sensible head of each one of our families commonly interested in all its members, and do not all the members consider him their common protector? But, can this be a ground for all the members to behave in exactly the same way towards the head? It is also necessary that you should know the higher, truer sense of the term 'common'. Do you know it and, if you do, do you still stick to your above view in respect of the Temples intended chiefly for those who cannot grasp the truer meaning? If you don't, why not you learn first and preach afterwards? Again, can the reason that God is common to all give a right to all to enter into the Hindu temples? That God is common cannot show that His manifestation through the Temple Image can be availed of by all without restraint. It is by means of considerable Māntric and Tāntric ceremonials at great cost and after much worry and trouble such manifestation (Sānnidhyam) is brought about by competent people with the specific object that it should be availed of in strict accordance with the rules of the Āgama Śāstra. It is undeniable that electricity pervades

everywhere and is common to all. Can the fact that it is so common be a ground for saying that, if an electric engineer, after much trouble, brings about a new electric machine, every one who goes by the street can use that machine without restraint or rub ?

(vi) If you claim to be Hindus, will you please mend your ideas of liberty and equality ? So long as you remain members of the most ancient, advanced and organised community of the world having common exceptional, super-physical aspirations, so long as you want to have the advantage of Dharmic training as pupils of the only well-classed spiritual school of humanity, you cannot be allowed to claim absolute liberty and complete equality. Take your own well-organised body physical. You will certainly not like to see that every organ of yours performs the function of every other organ also, though you are aware that there are organisms in the world in which differentiation is very little and function allotment is not definite. Again, you will not allow your equal, common love for all the members in your respective families to manifest itself physically in exactly the same way towards all such members in all respects. Why do you then make a deviation when you think of your body communal, especially when you have clear communal rules laid down for your guidance by your Śāstras and when you have no other rules to go by, which may guide you in your now-desired directions and yet preserve for you your Hindu-hood ?

(vii) Forget not please that when you say you are Hindus you are believers in the Laws of Karma and Reincarnation, which make the universe one of law, order and justice, that your birth and life in particular families and within their peculiar influences and environments are all meaningful and purposeful and that therefore the rules of conduct prescribed for your life here cannot but have direct reference to 'birth' a peculiar feature, no doubt, of your Caste-Dharma. This characteristic peculiarity is an argument in its favour, not a reason for its effacement. The non-Hindu, who has no notion of a former existence of his before his present earth-life began or of a possible future earth-life after his present body goes, cannot be expected to attach any value to the birth of the body, nor can he be made to follow any rule of conduct having any special reference to birth in this life and in view of the bettering of his future life here. The non-Hindu preacher against Caste-system therefore deserves excuse. He knows no better. What about *you* who, if true Hindus, ought to know the operation of the Laws of Karma and Reincarnation, but yet would give no value to birth and condemn the caste rules based on birth? Have you any rules given to you to follow in life which recognise the existence of such laws and direct you at the same time to ignore birth in the performance of Karmas ? If you have, can you enlighten me, please,

as to where they can be found? If such rules are nowhere, will it be altogether improper for one to say you simply pretend to be Hindus?

(viii) Have you ever seriously considered the likely consequences of demolishing (if that were possible) the world-old structure of your ancient civilisation and of importing into your social circles the apparently enchanting thoughts of the Western material civilisation? What do you say to the opinion of great Western Sociologists of to-day like Mr. Havelock Ellis that seventy years of energetic social reform work in the West have only resulted in enormous increase of evils, both social and individual? Are you aware of the 'Dirt and Devilry' (as it is put by Prof. Geddes) of the Western civilisation so very attractive to you? Further, do you know the considered opinions of some of the best Western scholars like Frederic Harrison, A. R. Wallace and Dr. Rositter as regards the natural and right position of women in society and the proper kind of education to be given to them? Can you show how their strong condemnation of the system of giving the same kind of education to the man and the woman, and their equally strong recommendation to drive the women to her old place—the Home—and to remove as far as possible any temptation to drive women into the earning category, are wrong and unacceptable? Before you dream of uprooting the Eternal Tree of our Sanātana Dharmic Civilisation and transplanting in its place the loathsome mushroom civilisation of the sense-bound West, will you satisfy yourselves first as to whether the great present-day thinkers of the West itself, like those referred to above, have had any motive, other than regard for bare truth, to cry down their own social conditions or to express sentiments which go a great way in support of our ancient Āryan views of life and right conduct?

A New Adverse Campaign.

8. The members of our community, the rising generation in particular, have to be constantly warned against the danger of being caught under the baneful influence of the social reform movement that is so rampant now. A mention seems necessary, in this connection, of a later-day serious attempt at their ruin, in evidence chiefly in South India in the shape of a fresh suicidal campaign against Varnāśrama-Dharma, engineered and supported by some who are found placed high in worldly position and life, and who are naturally enabled to largely and wrongly influence the immature minds of the rising generation of the present-day Āryan Hindu community by their eloquent pretensions to true knowledge, a campaign which has started, as other allied movements have, from a confusion of ideals and a misapprehension of the very fundamentals of the Hindu religion. A few of the self-chosen pioneers of that campaign have recently come out with their pseudo-arguments in its favour, which fail to satisfy

the lesser mind of the ordinary genuine Hindu, though perfectly satisfactory, as they are taken to be, to the secularly trained minds of some lawyers and judges among such pioneers. If, as admitted by them, 'the Hindu religion does not stand in need of reform,' and 'its conception is such that, to the end of this world, it would continue to satisfy the cravvings of the most exalted and the most exacting devotee,' it should be taken for granted that it is a Religion true and good for all times and that it cannot be considered, in any sense, to be what is called a progressive Faith. Their attempted distinction between 'Hindu Religion' and 'Hinduism' is meaningless. What is Hinduism if it is not the Religion of the Hindu? And, what is Hindu Religion if it is not the Hindu system of duty, worship and faith in reference to God and to all in His universe? The true Hindu's Religion is Hinduism. The true Hindu is one whose loftiest end is Mōksha attainable through Dharma, of which Viśēsha-Varnāśrama-Dharma, as already pointed out, is an integral, necessary part (certainly not an unessential one as is improperly sought to be made out), and in whom faith in the binding character of the Śruti and the Smriti, which truly reveal the nature of that end and the right Dharmic way leading to it, is absolute and unshakable. The one though a Dwija (twice-born), who openly says, virtually seeking thereby to reduce himself to the position of a Vēdanindaka or Pāshanda (unbeliever), that he does not care to enquire about such Dharma and that he would refuse to follow the Śruti and the Smriti if they are found to go against his own views and inclinations, has even to-day no subsisting claim to be regarded as a Hindu,[1] or to so call himself except, or course, in the modern-day Court of Law and in the census-record. None of his kind need wait for years, as sometimes ostentatiously announced, to deprive himself of the name 'Hindu'. The Dharmic deviation of men of that kind from the Sanātana-Mārga becomes apparent when they are found fancying that the Hindus, as a nation, should bring themselves 'into closer touch with the ideals of other nations,' in order that the former may not *'be left behind in the race'* (a curious idea expressed by many a would-be social reformer over and over again quite parrot-like without knowing or caring to know what it implies). The Hindu, as such, is not, and cannot be, involved in any race of nations, which race can possibly have reference only to the securing of the comparatively largest share in mere earthly Kāma or enjoyment attainable through material Artha (lucre), however

1. श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।
ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्बभौ ॥
योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद्द्विजः ।
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥ Manu II, 10,11.

acquired, subject, of course, to the proviso that such acquisition is not openly objectionable or criminal, an ideal (if it can be so called at all) quite different from, and directly antagonistic to, the lofty Spiritual Ideal of the Hindu, namely, Mōksha attainable on the fulfilment of Dharma. Dharma, no doubt, in a particular sense, has for its own auxiliary aids *Dharmically* acquired Artha and *Dharmically* inclined Kāma also ; such Artha by affording facilities for one's own Dēhayātrā (physical living) and for acts of true beneficial help to others of whatever states of existence, makes the due fulfilment of Pravṛitti-Dharma conveniently possible, and such Kāma not only prompts the due actual performance of Pravṛitti-Dharma, but also, by incidentally presenting itself as resultant pleasure or Sukham under limitation, though previously unintended, enables its own dissective analysis which, if rightly done, would reveal its hollowness and illusiveness and would eventually bring about Nirvēda or disgust, whereupon also Nivṛitti-Dharma would be seriously adopted. It has been already said that Dharmas, both Pravṛitti and Nivṛitti, lead to Jñāna and Mōksha. The Hindu community, having such a characteristic and exceptional Ideal of its own, cannot possibly be a competitor with any other in the world in what is called 'the race of nations', a race which, in no sense, can be one towards such Spiritual Ideal. So, there need be no fear of the Hindu 'being left behind'. In fact, there is and has been none in the world who has ever raised, or can ever raise, his head to compete with the Hindu in the advance towards his Lofty Goal. The true Hindu should never be seriously concerned, beyond the limits of actual necessity, in the foolish run and competitive struggle for the petty loaves of low material gain and earthly prosperity. Of course, those to whose 'reformed' and 'liberally enlightened' minds such concerns and such gain and prosperity alone are, or have become, the be-all and end-all of life may freely say and do anything they like, as admittedly their angle of vision is different or has become thoroughly changed. Our request to them is only to leave Sanātana-Dharma to itself and not to spoil the good name of 'Hindu' by continuing to wrongfully interfere, *in that name*, with the Dharmic and spiritual prosperity of those pitiable Hindu youths who are now inexperienced and who have the misfortune of being placed under conditions and circumstances favourable to anti-Dharmic onslaughts far away from the saving influences of their Dharmic homes and elderly guides. Such reformers should remember that they may not be admired for their honesty if they unauthorisedly assume the title of 'Śishṭas' themselves quite against the well-known Śāstraic provisions which definitely declare who Śishtas really are and who are not[1]. They

1. धर्मेणाधिगतो यैस्तु वेदः सपरिबृंहणः ।
ते शिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षहेतवः ॥

should also know that Sanātana-Dharma has nothing at all to do with their own un-Hindu ideals which, as they practically admit, have now been adopted by them because of the circumstance that the present age "has brought them into contact with many new nations and many *new ideals*." To the Hindu proper, however, nothing other than his own Ideal End, the Supreme Mōksha, can be rightly called "the true end of life", and he refuses to recognise any other as such end.

9. We must have a definite idea of the strength, the weakness and the worth also, if any, of the social reform movement. Its strength is :—

The Strength of the Reform Movement.

(i) It has the support of the Indriyas or Senses (not sense) which have always had a loud complaint against the Hindu caste and Āśrama systems which considerably curtail their free scope of enjoyment and activity.

(ii) It has the support of some of those Hindus by birth who are found raised to high official or other positions and who presume to be entitled, by their influence, to dictate to all even on matters of which they know very little.

(iii) It has sometimes vague and sometimes definite support from some non-Hindu communities which are not in a position to understand the Śāstraic scheme of the Hindu social order.

(iv) It has the tacit support of the vociferous Press generally.

(v) It has a deceptive appearance of showing equal sympathy towards all by pretending to condemn distinctions.

(vi) It pretends to have a false alliance with politics and stealthily creeps into political camps.

Its Weaknesses.

10. Its weaknesses are :—(i) It is based upon no permanent and acceptable authority whatsoever and rests merely upon the flippancy of its advocates.

(ii) It directly contradicts the Hindu Sacred Literature, and the occasional attempts of such advocates to forcibly draw out a support from the same makes it look weaker and more ridiculous.

(iii) Immemorial Hindu tradition is against it.

(iv) Those who have lived the actual Hindu life and profited by the Śāstraic education and training unanimously condemn it.

(v) Its object is to do away with the characteristic speciality of the eternally existing Āryan Culture, and it has evidently started on a fool's errand to murder the imperishable.

अव्रतानाममन्त्राणां जातिमात्रोपजीविनाम् ।
सहस्रशः समेतानां परिषत्त्वं न विद्यते ॥ Manu XII, 109, 114.

Its Worth.

11. (i) It is worth a great deal in the eyes of those who care for the immediate present alone, the sense-ridden existence of to-day, and who have no regard for the future and no faith in the truths of Karma and life after death.

(ii) Its dicta must, of course, be always changing according as the "progressive" views of its controllers must of necessity be changing and its worth, in consequence, has to be changing also.

(iii) Its highest worth lies in its pretended capacity to reduce all to the same absolutely equal, dead level of mere human existence free from all possible differentiating elements so as to bring about a condition of society in which 'Society' in its true sense cannot be.

Opposed to Religion.

12. The one who is a real Hindu and knows what he is about does not much wonder at the effusions of the modern reformer. Judging of the Śāstraic rules of the Hindu society from the stand-point of view of the materially inclined reformer, the latter's views seem to be fairly reasonable. The mistake lies in his thought that he, *as a Hindu*, is entitled to suggest his pet reforms and that the people who adopt such reforms can remain true Hindus still. None can quarrel with the reformer if he honestly and openly admits that the reforms proposed by him are in fact un-Śāstraic and says that he nevertheless insists on such reforms because, to his mind, the material interests of the country and the physical interests of the man and the woman of the community seem to require them, and because the great Āryan Ideal of the Hindu, being too good for the times and too high for the present-day people, ought to be knowingly given up with a view to the sure securing of a lower possible end. Troubles and misunderstandings all arise when he pretends to advance, by means of his reforms, the very Dharmic interests of the community, and when he attempts to make out that such reforms are in perfect accord with, and are fully sanctioned by, the Hindu Śāstra itself. It is in opposition to such pretensions on the part of the reformer the orthodox Hindu feels bound to raise his voice and lay bare the absolute hollowness of the claims of the reformer, and to categorically show that such pretensions only prove the stupendous ignorance and amazing misconceptions which are behind them. The reformer will be less untrue to himself if he discards the Hindu Śāstra altogether and takes his stand merely on the doctrinal materialism of his school. He will then be giving considerable definiteness and clearness to his reform-movement, saving it from all the confusion and misapprehension attending on it now. People generally can then have a definite idea of the real aims and objects of the movement, and those who join the movement will prove real workers for its cause, there being no occasion or room for luke-warm members to be in under any mistake or delusion. Let it be

clearly understood by all, reformers or no reformers, that the modern movement of Indian Social Reform is quite independent of, and in fact thoroughly opposed to, the Sanātana Dharmic Religion of the Hindu, and let those who will set their minds upon bringing about a radical change in the social constitution of the Hindu community do so with the idea that they are constrained to do so, in defiance of the Śāstraic Dharma of their fore-fathers, in order, as they dream, to bring the country up to the level of the other so-called leading countries of the world.

A Word of Caution.

13. Such of those already connected or likely to be hereafter connected with the movement as have been under the impression that the movement has been only advocating the cause of the Hindu Śāstra, who would not like to associate themselves with it if it were otherwise, and whose longing for the attainment of the supreme spiritual end is yet not altogether extinguished, have of course to be careful. Let these consider deeply the true objects and reasons of the rules of the Hindu society, as have been obtaining all along, before they begin to think of a 'change' in the rules. If they are told on the other side that such rules were, some or many of them, mere innovations of later times, or interpolated in the Śāstraic works and that the intended reforms are those in agreement with the earlier rules of the true Āryan civilisation of old, let them seriously consider how far the theory of innovation can be accepted as true and whether there are any real or even possible grounds for believing that there must or could have been the same kind of radical change brought about in certain of the manners and customs of the Hindus from the Himālayas to the Cape Comorin and the same kind of interpolations dishonestly made in all available copies of Smṛitis and other authoritative writings throughout the length and breadth of India, care being taken at the same time, most extraordinarily indeed, that in no copy on earth any of such interpolations is allowed to appear to the observer as interpolation, either flagrant or otherwise. Let them consider again whether, after all, the rules still adhered to by the orthodox Hindus are so manifestly absurd or mischievous that the reformer's attempted explanation indicated above should be swallowed, without question, however puerile and desperate it may be on the very face of it.

Theosophy and its Pretensions.

14. When the hollowness of the reformers' preachings were thus being exposed and the mischief caused by them was being attempted to be prevented from fully working its havoc, and when a few Dharmic souls were struggling hard to restore Dharma-Śāstra, with all its Varnāśrama Vidhis and Nishēdhas, to its rightful throne, in all its splendour of true enlightenment, in the Āryan Hindu devotional heart, Kalipurusha devised another

medium, and suddenly was seen raising his stupendous head as the all-devouring but nothing digesting, many-faced monster 'Theosophy', an avowed helper of the waning Hindu Faith, a loud admirer of every thing Hindu, an eloquent preacher of great tact and ability, all-smooth and calm and ever bright and wise for all appearance, but, alas, as discovered later on, evidently too late for many, internally hopelessly commotional and in truth ever-groping in the dark. Standing before crowded ignorant folks of kneeling, head-turned admirers of great worldly names, he waved his mighty hand of impartial benediction solemnly promising to save the warring world from mutual hate and trouble and to lift it up to a higher plane of unending peace by his divine message of religious unification in knowledge and training, and of universal brotherhood in love and practice. As he looked all-knowing, all-religious and all-sympathetic, it was quite easy for him to create around him in an instant a very large herd of confiding followers ready to believe any thing said, also to act in any manner prescribed, by him. Having thus secured a large following, and having understood beforehand that it would be difficult, if not possible, to depose the Śāstraic Varnāśrama Dharma from the pure Hindu heart by a direct attack, he continuedly pretended to admire that Dharma himself, making preparations all the while to carry on his Kali-allotted work of unholy crusade against that very Dharma. And he finally came out with a definite declaration of war against it, such declaration taking the shape of an announcement intended to cut at the root of our Sanātana Dharma with its extensive, protective branches running in all directions for the spiritual helping of all, an announcement which says that caste has to be determined, not by reference to birth or physical body, but by reference to the Sookshma (what he calls 'astral') body. Heaven only knows from which unwritten book Theosophy learnt this wonderful truth. This amazing pronouncement which directly contradicts the Śāstraic works is thoroughly subversive of the whole fabric of Ārya-Dharma, and the enormity of such absurd effusions of ignorance is not difficult to prove. Some such proof has been already given in the chapter on the Caste System. It is enough to mention now that the Theosophical view, if correct, would justify, even necessitate, as is wished by some, the throwing away of the whole Āryan Śāstraic Literature into the Bay of Bengal as meaningless rubbish, and the giving up of all the authoritatively prescribed, and immemorially verified, wholesome courses of traditional training in practical Dharma varying in strict accordance with the peculiar conditions and special needs of individuals in this great Āryan community. We do admit that Theosophy has done much to India by way of a sort of religious awakening at a time when its religiousness was very low in some English-educated quarters and

when the saving voice of the truly enlightened, but not English-knowing, Hindu Śāstrajñas would not be heard in such quarters. The work of Theosophy in India, so far as its bright side is concerned, was over there. Its further mission cannot be conducive to the good of India and its religion, and cannot but be, as it has actually proved itself to be, positively injurious to the divinely ordered society as it has ranged itself definitely on the side of the disintegrating social reform movement. Theosophy never rightly understood the Hindu Sociology; it never fully grasped the Hindu religious philosophy. It often blundered in its outpourings of occult wisdom, and woefully misled its followers by assuming to know infinitely more than it did. The fate of the blind led by the blind cannot be more amply proved than in the ill-fated Theosophical circles. The errors and pitfalls of Theosophy have been too glaring and too many to escape public notice, and Kalipurusha himself appears now to have given it up as unworthy of being his own medium, not being satisfied with its means and methods. Theosophy has done its work in India, both good and bad, and it has rightly begun to make its exit from this holy land.

The Latest Agent of Kali.

15. The latest agent chosen by the ever-vigilant Kali is the truly (though racially not) Anāryan Dravidian agitator prompted by an open feeling of hatred towards Brāhmanyam, which is the ever formidable enemy of Kali, and towards the Great Hindu Āryan community and Faith, the ever-full repository of religious philosophy, the never-failing fountain of true divine wisdom. This agitator's importance certainly deserves a separate chapter.

CHAPTER XVII.

THE NON-BRĀHMIN AGITATION.

The "Dravidian" Split.

1. Every true lover and well-wisher of the non-Brāhmin Hindu Community, especially of this (southern) part of the country, should immediately try to save it from hopelessly falling into a gaping gulf, a fiendish creation of yesterday, a verily Āsuric work of many-sided split in the Hindu socio-religious life. What a wonderous appearance of cleavage between the Brāhmana and the non-Brāhmin, between Sanskrit and Tamil, between the Āryan and the so-called Anārya-Drāvidan, between the Vēdic Religion and the Siddhānta religions, with a host of other differences perhaps yet to appear all based only on the Kali-ordained cause, namely, the suicidal hatred of Brāhmanyam? It is very much surprising, and painfully interesting indeed, to find that splits appear just where they could be least expected, and where there is not the slightest true cause for their appearance. The Hindu community is an organic whole, absolutely indivisible, by its very nature and constitution. Any attempted disintegration will only mean its thorough destruction.

Sanskrit, the Language of Dēvas.

2. Into passionful human controversies, even innocent languages are dragged to take prominent parts. Tamil, whose very existence as a language is not known in some parts of India itself and whose authorship is, as admitted by all, ascribed to the great Sage Śrī Agastya already learned in Sanskrit, is claimed to be a language older than Sanskrit itself. Standing by itself, whether Tamil is older or Sanskrit, it may not matter much at all. But this controversy is raised by the non-Brāhmin agitator with a far-reaching object, with the object of throwing over-board the all-saving influence of the genuine Vēdic culture, the very life of the Āryan Genius. It is even said that portions of the Vēdic Literature in Sanskrit *must have been* only a rendering from Tamil originals whose existence nobody, even among the non-Brāhmin disputants, has ever even heard of. Audacity cannot go further. Influence of Sanskrit in all the extant languages of the world is well-known even to the ordinary student. The most expert Tamil scholar cannot put two sentences together in Tamil conveying a religious or philosophical idea without indenting upon Sanskrit terms. The very name Tamil is Sanskrit Prākritam. 'Drāvida' in Sanskrit is 'Damila' in Prākritam. 'Tamil' is nothing but this

'Damila'. Tamil is the name of our spoken language, because it obtains in our Drāvida (Damila) country. All the spoken languages on earth take their names either from the names of the countries where, or from the names of the people by whom, they are spoken. Sanskrit (Samskṛitam meaning merely perfected or polished) alone stands unconnected, so far as its name is concerned, with the peoples and the countries of this world below, because it is not born of this earth and is the spoken language only of the Dēvas. Its other name is Gairvānī itself (Gīrvāna meaning Deity or Dēva). Its character again is known by the name 'Dēvanāgarī'; the other popular name is Phālabindu, indicating that the character is the same as that in which the Dēvas, who are in charge of the administration of the Great Law of Karma, write their records of man's Karmic results, to be experienced by him in his present life-period, on his forehead (phāla) as it is said figuratively at least. The South Indian Grantha character is not Sanskrit character ; it is Drāvida or original Tamil character itself. More about this will be said later on.

Sanskrit-influence in Earth's Languages.

3. Sanskrit was never the spoken language, in the true sense of the term, of India or of the Hindus generally at any time, as wrongly supposed by some of our scholars even. Sanskrit is no doubt the true ancient literary language of India, nay, of the world. The only *true* literature strictly so-called, that is to say, the only literature that reveals the ever-subsisting, noumenal, absolute, *true* Being or Self, from whom the manifold universe is born at the beginning of every Kalpa or Cycle, in whom it lives, and into whom it is dissolved at the end of the Kalpa, is the Vēdas and the Vēdas alone. The several bodies of Śāstraic or scientific compositions which are known under the name ' Vēdāngas ', being auxiliaries (Angas) or aids to a correct understanding of the Vēdas, are also *true* Literature. Every other kind of writing which, without faithfully following the spirit or principles of the Vēdas, goes sometimes even against the Vēdic truths and precepts is disentitled to be called '*true* literature '. The Vēdas, which are in Sanskrit, the spoken language of the Dēvas who are the celestial Agents and supreme Controllers of the elements in nature, the God-appointed Guardians and Administrators of the whole universe, and the Divine Guides of the upward Vēdic paths of true emancipation, were originally, for the uplifting of all humanity, transmitted and entrusted to the Dēvas' or Suras' terrestrial representatives, the Brāhmanas, called on this account by the names ' Bhoodēvas ' and ' Bhoosuras ', who first appeared on the world below soon after its creation, and who, like the Dēvas proper, were given immense power of control over the elements in nature through the Vēdic Mantras and rituals invoking the aid of the respective Divine Controllers of such elements. It may be truly said that

Sanskrit became the spoken language of the Brāhmanas, because of their representative character as Bhoodēvas and because of their trusted possession of the Vēdas. As the Brāhmanas imparted the knowledge of the Vēdas and the Vēdāngas to certain other prescribed classes, the knowledge of the Sanskrit language also became gradually widespread. But still, Sanskrit, being, as its very name indicates, the most perfect and polished language, which can truly obtain only in the higher regions of perfected being, could not as such take root in the earthly soil and become the earth's spoken language. It was however able to send out some off-shoots commingled with the earth's indigenous tongues of later spontaneous growth, one after another, suitable to men according to their organic and other conditions, physical and local environments, and personal and communal needs, as humanity grew large and varied by the ever-increasing influx of individual souls of all natures and capacities from out of the unmanifest condition or non-human states of existence. These off-shoots of a mixed kind have been and are such of the spoken languages of the world which are capable of conveying lofty truths of more than ordinary, human worldly interest, and they, being such off-shoots, bear clear internal signs of their partial origin from, and their direct relation to, the great heavenly mother-tongue (Sanskrit). Of such mixed languages, partly indigenous no doubt, but largely seasoned with Sanskrit terms expressive of ideas of religion, science and philosophy, Tamil, as is spoken now and as found in all its sacred literature, is one, whatever may our 'Dravidian' brother say in his over-enthusiasm for Tamil.

Blundering of the non-Brāhmin Agitators.

4. Tamil is as much the spoken language of the Brāhmana as of others in this part of the Presidency. The Brāhmana has long ceased to be a Bhoodēva merely, and Sanskrit therefore could not continue to be his spoken language. It must be remembered that the Brāhmanas here are as much Dravidians as the South Indian non-Brāhmin Hindus. In fact, Drāvida is a general name for a Brāhmana of any of the five South-Indian sections (Pancha-Drāvidas), namely, Drāvidas, Karnātakas, Gūrjaras, Mahārāshtras and Trailingas. The Brāhmanas belonging to this part of the Province are clearly Dravidians but certainly not un-Āryas. It is rather interesting that the mistaken non-Brahmin agitators who want to exclude themselves, most unwisely indeed, from the great Āryan community and from all knowledge derivable from the immense Sanskrit literature directly and indirectly, and who claim for our knowledge-bearing Tamil an absolute, independent existence, adopt, curiously enough, the Sanskrit name 'Drāvida' to call themselves by, forgetting that the Tamil alphabet has no such sounds or characters as the two *D's* that are found in that very name. It is difficult to imagine a more

thoughtless, suicidal and perverse view than the one, if view it can be called, held by them to the effect that they do not belong to the Āryan community at all and that their religion is no Vēdic religion. What a precipitate fall they are prepared for under a self-delusion of the most foolish kind? If they would really stick to their unnatural love of exclusion from Vēdic Knowledge and to their Tamil devoid of all terms and ideas borrowed from Sanskrit and deprived of its spiritual and religious grandeur due to the holy influence of Sanskrit, they would be indeed divesting the beautiful Tamil of all that has contributed to make it beautiful and deny themselves also all chances of obtaining true knowledge. Their Gods Śiva, Vishnu and all the rest of them, their Āgamas giving them holy temples for worship, their Upāsanās guiding them upwards along the right paths of devotion and their Samayas and Siddhāntas opening for them bright vistas of the philosophy of Jñāna, along with the rest of Jñāna-Sādhanas, Charyā and Kriyā, will, one and all of them, disappear from them altogether, bringing them down to the low level of mere man-shaped animals. Let them, once at least, before their actual fall, lamentable as it will surely be, open their eyes and analyse their long existing wonderful Tamil Sacred Literature, and see how far it is indebted to Sanskrit, to the Vēda and also to the Brāhmana. Let them seriously collect together, and consider the import of, all the glowing references most loyally made to this three-sided source of true Divine Wisdom every now and then in many sections of that brilliant literature itself. Let them do so for God's sake, for the sake of truth, at least for the sake of gathering materials, if any, for enabling them, if possible, to deny what is all said by people holding views like those expressed herein.

Meagreness of the Tamil Alphabet.

5. I may also mention here that the South Indian Drāvida language has already suffered enough by the invention of the current meagre Tamil alphabet and that the attempt of the present-day agitator for virtually preventing the spread of knowledge of Sanskrit will only make worse the position of Tamil and make it look ridiculously awkward. I shall show how. The original Dravidian vernacular alphabet was the Grantha alphabet. As is done even now in the case of all other Indian Vernacular alphabets in other parts of the country, Grantha was used in South India for writing both in the Vernacular language and in Sanskrit, and the Sanskrit terms used in the Vernacular had therefore their purity of form and pronounciation, in writing and in talking, sufficiently well-preserved. The Grantha alphabet, as all other Indian Vernacular alphabets, in close imitation of the Sanskrit alphabet, has always been a full and elaborate one, somewhat complicated also, I may say. For this reason, many among the lower orders of people could

not easily become literate. The Great Sage Agastya, in pity for such people, invented for them, so to say, a simple alphabet for use among them. It was not however a case of real invention. The sage only adopted a few of the letters of the original Drāvida or Grantha itself, making some convenient alterations in form in the case of some of such letters. In such selection of letters, he gave up three out of four letters in each of the Vargas of the Grantha consonants. For example, out of the Grantha க (ka), ഖ (kha), ഗ (ga) and ഘ (gha) only the first க was chosen and given the more convenient form of க; similarly in the case of other consonants as well, excepting nasals. The letters ശ (Śa), ഷ (sha), സ (sa) and ഹ (Ha) and the Visarga ':' were also omitted, so also all conjunct consonants. The very order of the letters of the Tamil alphabet follows faithfully the order of the letters of those of Grantha and Sanskrit. After such invention, people readily availed themselves of the simplicity of the new alphabet and used it for writing in the vernacular, reserving the original Drāvida alphabet for writing in Sanskrit alone. The Drāvida alphabet became known afterwards by the exclusive name of 'Grantha' as it was solely reserved to be used for writing Sanskrit works alone, which are called 'Granthas'. Thereupon, the Sanskrit words used as parts of the Drāvida language had necessarily to undergo some corruptions in form and pronunciation because of the meagreness of the new alphabet. For, there were no letters in Tamil to represent nearly three-fourths of the Sanskrit consonants.* In this way, most of the Sanskrit terms used in the original Dravidian tongue have, on account of the

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*For Example :—

'भाषा' (Bhāshā) in Sanskrit was written as 'பாடை' (Pādai) in Tamil.
संस्कृतं (Saṁskritam) „ „ சமக்கிருதம் (Śamakkirutham) „
ध्वजं (Dhvajam) „ „ துவசம் (Thuvaśam) „
सूक्ष्मं (Sookshmam) „ „ சூக்குமம் (Śookkumam) in Tamil.
श्रुतिः (Śrutiḥ) „ „ சுருதி (Śurudi) „
स्वामी (Svāmī) „ „ சுவாமி (Śuvāmi) „
सुब्रह्मण्यः (Subrahmaṇya) „ „ சுப்பிரமணியர் (Śuppiramaṇiyar)
पद्मम् (Padmam) „ „ பற்பம் (Paṛpam) „
स्तोत्रं (Stōtram) „ „ தோத்திரம் (Thothiram) „
स्फटिकं (Sphaṭikam) „ „ படிகம் (Paṭikam) „
सुषुप्तिः (Sushuptiḥ) „ „ சுழுத்தி (Śuzhutti) „
घोरं (Ghōram) „ „ கோரம் (Kōram) „
गोत्रं (Gōtram) „ „ கோத்திரம் (Kōtthiram) „
बाह्यं (Bāhyam) „ „ பாகியம் (Pākiyam) „
श्रोत्रं (Śrōtram) „ „ சோத்திரம் (Śōthiram) „
शुश्रूषा (Śuśrooshā) „ „ சுசிரூடை (Śuśiroodai) „
श्मशान (Śmaśāna) „ „ மயானம் (Mayāṇam) „

and so on.

invention of the new Tamil alphabet, undergone abominable deformations and horrible mispronunciations, so much so that some works in Tamil, if read, especially by a non-Sanskrit-knowing reader, produce a most jarring sensation on the ear of those who know Sanskrit. In no other Indian language Sanskrit has suffered like this. There is a Dharmic rule that there should be no wrong use or mispronunciation of the words of the Celestial Tongue, Samskritam. But, who cares to avoid such small sins when bigger sins are not even noted? Those who care to avoid even such small sins will, of course, not read or hear from such works. Such people cannot be many in these days. Times have come when even some sections of Brāhmanas are using such Tamil works, by whomsoever they may have been written, as sacred Pārāyana Granthas, reading or reciting them with great earnestness and devotion, sometimes singly and sometimes in congregations also. Those who know both Sanskrit and Tamil are even now able, with the aid of the Grantha characters whenever necessary, to write excellent Tamil works without mutilating Sanskrit terms. Many of the former-day books of the sacred Tamil literature are so written, and they, even today, hold their lofty place of spiritual usefulness. The agitators' advice to boycott Sanskrit will, if followed or carried out, only lead to the complete deprivation of Tamil of all its purity, elegance and grandeur. I may also add that those who claim complete originality for the Tamil vocabulary will do well to study Sanskrit and to compare also the Tamil words (having no clear connection with corresponding Sanskrit words) with the corresponding words in the Karnātaka (Kanada) and the Telugu vocabularies, especially the former. They will wonder at the results they arrive at and will considerably modify their claim.

The Three-sided Source of Spiritual Wisdom.

6. Some at least among the present-day Hindus, both Brāhmanas and non-Brāhmins, who may be well-informed and who may be able to disabuse the minds of our misguided non-Brāhmin friends of all the wrong notions of men and matters perhaps most wilefully inoculated into them, should lose no time to try all their might to save them from actually falling into the bottomless depths of literally "Anāryan" or ignoble degradation. They must teach them to see that, however un-Brāhminical the Brāhmanas may appear to be in these days of unspiritual propensities, and however much devoid they may be found to be of true Vēdic Wisdom and even of the knowledge of Sanskrit, there are enough materials yet available to show that, so far as religion and spiritual philosophy are concerned, the Vēda has always been in the position of "Father", Sanskrit, in which the Vēda is couched, in the position of "Mother", and the true Vaidika Brāhmana in the position of "Guru", for all who have their eyes truly

turned up towards supreme Mōksha, the attainment of the Godhead, away altogether from the grovelling materialism of the sensual world below. The whole sacred literature in Tamil, as indicated above, expressly acknowledges this three-sided source of true spiritual wisdom, unless, of course, the social reformer's usual desperate accusation of interpolation is brought home to our ever-Āryan non-Brāhmin Bhaktas also. Having been once, rightly or wrongly, as they may take it, considered as belonging to the Great Āryan fold of co-workers for emancipation (Mōksha) from limited conditioned existence of narrow, selfish, low-minded individuality, let not our blind-folded "Dravidian" brethren, however few, be allowed to be decoyed away to unknown regions of ruin and misery, the direct inevitable result of entertaining a cause-less feeling of hatred towards the Divine Father (the Vēdapurusha), the Heavenly Mother (the Samskṛta Vidyā) and the Holy Guru (the Brāhmana Āchārya). Dear readers of faith and light, warn them well and often. If you don't do so, you will be doing a great disservice to them, your co-travelling fellow-mates in the difficult, long-winded spiritual ascent, and also to your religion and to your country whose greatness rests on its supreme spirituality.

Dharma-Śāstra to be followed.

7. The ideal of the Hindu, as repeatedly pointed out, is altogether different from that of the non-Hindu. Our ideal is Mōksha or realisation of the Godhead in all. The way to reach the ideal is Dharma. Dharma is defined in the Śāstra. The Highest Śāstra is the Vēda. And the Vēda is an emanation from the Supreme Īśvara Himself. The non-Hindu knows nothing of Dharma, and Mōksha is altogether beyond his comprehension. Dharma-Mōksha is too high and intricate a subject to be included in the primary lessons taught to the non-Hindu pial-school student of spirituality. Dear Hindu readers, it is the privilege of you, the Great Āryan Hindus, to have the full benefit of Dharmic training to make you absolutely free in the end from the trammels of binding Samsāra. It is for your own good that you are required to follow in life the prescribed rules of Dharma Śāstra. It may seem to inconvenience you for the time being, but the good it brings you will be found immense. Do not even our young boys consent to put up with a lot of inconvenience in school-life in the hope of a future, bright prospect? Do not listen to the honied but poisonous words of people who care only for the pleasure of the fleeting present and not for the lasting good of the eternal future.

Āryans Still.

8. My dear non-Brāhmin Hindu readers, believe firmly that you are noble Āryans always, privileged to soar high in free, lofty flights of spiritual elevation, and that Mōksha is your goal as well, and do not allow yourselves to be drawn into the mire of self-delusion, by being told that you are ignoble non-

Āryans, deprived altogether of the most wholesome fruits of spiritual training under Ārya Dharma. Don't fall into the dark, foul pits of ruinous misconceptions mischievously dug for you by the demons of Kaliyuga daily increasing in number around us. Be firm in your world-old Faith, and quietly pass on in the Ārya-Dharma-Mārga, ignoring altogether the demoniac allurements seen this side and that side. They cannot touch you without your yielding consent. Never yield. Be manly, you are all Purushas. Let the Anāryan agitator go and ensnare those who are really Anāryan or ignoble. Don't fall victims to his most Anāryan attempts. There is nothing more defamatory than to call an Ārya Anārya. There is no greater madness than to call oneself Anārya when he is really an Ārya.

A Justification.

9. Ever-Āryan brethren, I *do* realise your position as one of considerable embarrassment and difficulty. Such of you as are Śūdras cannot in these days, I know, pull on in the world, with either profit or satisfaction, by a strict adherence to your caste-Dharmas alone. You find in the Brāhmana of today nothing worth admiring, which may induce you to willingly serve him for the sake of service. The Vaiśyas among you, at least many, have long ago lost your Dwijatwam by neglecting altogether your Upanayana and other Samskāras, and in consequence you find it difficult now to keep to, or re-adopt, your true Vaiśya-Dharmas, and also to command that respect which is really due from all to a Dhārmic Vaiśya. The Śūdras therefore have quite properly refused to recognise any kind of superiority in others, and, as time passed on not only without any improvement seen among the members of the higher castes, but also with enough materials to show that they were only getting from bad to worse day by day, quite naturally began to question even the propriety of the Śāstraic provisions made in reference to caste divisions and duties.

Present Position of the Brāhmanas.

10. The present condition and position of the Brāhmanas also require some sympathetic consideration. Unfortunately for them, several causes, largely beyond their control, but not wholly, have long conspired together to pull them forcibly down to a position from which it seems well-nigh impossible for them to ascend again to their original level of spiritual activity and absolute usefulness. Their very ideals seem to have been changed. Their time is all occupied in the pursuit of material comforts, some necessary and many unnecessary and even injurious, and in such pursuit they have had to compete, in certain quarters, with their less gifted brethren, particularly the Vaiśyas and the Śūdras, and this has led to a loud uproar that large sections of the money-earning professions, in and outside Government service, are monopolised by them. Their

critics forget that bigger plots of the money-yielding field, such as agriculture proper, trade and commerce and manufacture of all descriptions, which all are alone the truly materially profitable occupations for man, are in a great measure actually monopolised and left to be monopolised by the non-Brāhmins. The following facts also deserve notice. The Kshatriyas as such have ceased to exist, at least are rarely found. The civil duties of state-administration under the King-Emperor, that is to say, the duties of public civil service, superior and inferior, which formerly belonged largely to the Kshatriyas, are, in their absence, taken up by the more competent class of the Hindu community, the Brāhmanas, for making their living possible under the new conditions, though much to the prejudice of their own spiritual progress, but actually for the immense good of the state and the country. It is only just and proper, though certainly not from the point of view of true Brāhmanyam, that when the Kshatriyas' places have to be filled up in the administrative organism, recruiting should be contemplated firstly from the more efficient class of people, rather than from the less efficient ones, if the Government has really in view the efficiency of the state-administration, especially when the members of the former class are clearly available. It passes one's comprehension indeed to get at the rationale of the present day complaint of some of our non-Brāhmin friends. Has any one of the complainants been ever prevented from competing? If he finds merit somewhat wanting in him, let him by all means acquire it. The Brāhmanas are bound to help him, if their help is needed for the acquisition of merit. Where is the room for complaint? Is the non-Brāhmin agitator also going to complain about the Indian University authorities that they are giving more passes to the Brāhmanas in the examinations? The University pass figures have always been abominably disproportionate[1] and therefore unjust according to our non-Brāhmin complainant, especially considering the very small percentage (about only 3 per cent.) of the whole community the Brāhmanas number. It may be plainly said that the extra energies of the complainant should instead of being wasted in meaningless complaints of this kind, be usefully spent for the true educating of himself and all his friends. Further, the non-

1. *e.g. See* Madras University Calendar for 1924:—

Of 20795 Graduates in Arts, 13700 are Brāhmanas
„ 1010 Graduates (Honours), 687 „
„ 808 Masters of Arts, 609 „
„ 5078 Bachelors of Law, 3723 „
„ 116 Masters „ 100 „
„ 2546 Licentiates in Teaching, 1856 „

Of 600 Licentiates in Medicine, 234 are Brāhmanas.
„ 314 Bachelors of Medicine, 142 „
„ 15 „ in Sanitary Science, 11 „
„ 268 „ Engineering, 200 „
„ 5 „ Agricultural Science, 4 „
„ 3 „ Science, all „

Brāhmins do not sometimes so readily offer their services as the Brāhmanas do. It is a plain truth that the Brāhmana alone can adequately fill up the place of the original Kshatriya in all kinds of state-service by easily descending to the Kshatriya level. The ascent of the Vaiśya or of the Śūdra to that level is not quite so easy. This is only a general rule, and it must have its own numerous exceptions, as most general rules have. Hence naturally we find the Public Civil Service filled in largely by the Brāhmana element. Again, having been all along teachers for all, and also state-advisors under their Hindu Sovereigns and latterly under the foreign rulers also, the Brāhmanas are found in large numbers in the educational department and in the legal profession. Thus, the much-complained-of monopoly, even if actual monopoly it were, by the Brāhmana of the posts in the Public Service and of the professions of teaching and advocacy, is quite justifiable, at least as a circumstance that may be put up with in consideration of their present uncared for position, thoroughly bereft of even the possibility of a revival of their traditional, Śāstraic means of livelihood at the Yajñaśāla or the King's Court and Sabhā; or even at the paddy field in the harvest season, and actually devoid of every other kind of encouragement and patronage by the State and the people enabling them otherwise to keep their bodies and souls together and to, at the same time, continue if possible in their silent work of spiritual advancement, whether recognised or not by others. My dear non-Brāhmin friends, you have in fact to thank the Brāhmanas for not intruding much in your acquiring a monopoly in the vaster fields of really profitable engagements noted already, namely, agriculture, commerce by land and sea, industries of all kinds and such like. Your ostensible supporter, but really your enemy, is the present day social reformer who is more often found in the Brāhmana body and would staunchly recommend sea-voyage and manual industries for the Brāhmanas, leading thereby to a keener competition by them with you in all walks of life and fields of activity, the result of which cannot but be unfavourable to you in the end. Your true interests will be served only to the extent to which your genuine support of the orthodox Brāhmanas and of their ways of life extends. Excuse my candour when I say, and my duty to you requires me to say, that, laying aside once for all the crooked ideas and false notions created in your minds, partly by your own mistakes and prejudices, and partly by the delusive pretensions of your so-called friends, the heterodox reformers, you must firmly believe that the truly orthodox Brāhmana is your real friend and saviour, both for the life here and for the life beyond.

Sympathetic and Safe Guidance for non-Brāhmins.

11. My Brāhmana friends, your attitude towards our non-Brāhmin brethren should be always one of love. Whatever their mistakes and prejudices, their blunders and misdoings, you are bound, always bound by your Dharma, to see to their well-being on the earth below and to guide them aright along true religious paths towards a future state of sure bliss above. Never take offence at their words or actions for which they are themselves not wholly responsible. There has been a split, born of ignorance, in your own Brāhmana community dividing it into orthodox and heterodox sections. When some of the Brāhmanas themselves, in utter disregard of their lofty traditions and Brāhminical duties or Dharmas, in astounding ignorance of the very object of their being, in supreme contempt for the soul-saving attempts of the still loving and more-knowing elders in wisdom at home and outside home, in mad admiration for everything foreign and in blind imitation of the ways of the non-Hindu in thought and in word, in physical appearance and in manifest action, have got the audacity to say to your face that your Vaidikamatam, what they call orthodox Hinduism (as if there can be any other Hinduism), is a bosh and that orthodox Brāhmanas have no business to live, do you consider it strange that a few non-Brāhmins, who know even less than such prattlers, should accuse you or even hate you ? Take things as they are and make the best of the present situation. No doubt, these are the times only for the agitator, and no restoration of even the immemorially tested, sure and best means of common good, both material and spiritual, seems to be now possible without right, careful agitation. You must indeed fight hard against your ever-refractory Brāhmana Social Reformers and show to the world their mistakes and misdeeds and the immense havoc which is being wrought in your society and religion by their woeful blunders. Also, you should, in a genuine spirit of sympathy, slowly and steadily regain our non-Brāhmin Hindus by the educative means of persuasion and guidance, freeing them from the clutches of their evil adviser, the non-Brāhmin agitator, by exposing without reserve the absolute hollowness of the latter's reasonings and the doubtless immensity of his profound ignorance, and by preventing them from being blindly led by his tall talk. He will no doubt be making noise for some time to come. The great dispenser of the age, Kalipurusha, will have soon to find yet another agent, and thus he will go on appointing one agent after another till his own term of world-lease is over at the end of the Yuga, when Brāhmanyam, our Vēdic Religion and a glorious remnant of our Great Āryan community will still subsist for the growing of the highly brilliant, truly spiritual world of the next all-Dharmic Satya-Yuga. Let each one of us, who may not be able to be Muktas beforehand, try our

level best to be one of the best subsisting few, the divine chosen seeds, the fathers of the coming spiritual Yuga. Let us not yield to the temptations of Kali and be blown away from out of the Dharmic paths of true spiritual progress by the puzzling whirlwind of his many-sided destructive activities, all through his agents who live amidst ourselves.

Mutual help.

12. Our duty now is, in our own humble possible way, to bring about, among the present-day apparent irreconcilables, a proper, mutual understanding of their respective aims and objects, an immediate purification or correction, by right means, of such aims and objects if there should be found anything impure or condemnable in them, and an unshakable and indivisable esprit de corps among us all Hindus founded firmly on mutual, hearty love and co-operation, not the verbal sort of love or the external kind of co-operation obtaining among certain modern associations of materially inclined men who are experts in mere dry etiquette. We Hindus should on no account forget that we all have a unique, supreme, common, spiritual goal, a goal far far beyond the lesser, ordinary goals of other world-bound nationalities. The way to reach that goal is clearly defined for us, and we have only to properly qualify ourselves to go along that way.

Appeal to God.

13. May the Great Almighty God, in His infinite Mercy, bless us with sufficient right understanding and good sense to follow and profit by all that our beginningless Dhārmic tradition and our incomparable philosophical religion have ever shown to be truly good, holy and elevating! May He, by opening in us the true discriminating eye of wisdom, and by strengthening in us the power to fearlessly act in the right direction, enable us all to sink our petty little differences, which are only the outcome of Kali's mischief and are based on no true foundation whatsoever, in the common good for all, each of us at the same time not swerving from our great Ārya-Dharma-Mārga with its carefully laid diverse ways of practical training leading towards the final emancipation, though apparently in different side-directions, yet so well adjusted and related mutually to one another that the benefit of Āryan training is made thereby fully available to every possible kind of human nature, temperament and capacity, exactly varying in accordance with the widely different antecedents in respective previous lives, and with the peculiarities of present environments and physical heredity! Dear readers, we shall, in our humble ways, try to be the working hands, however small and insignificant, of that Great Divine Power, for the lifting up of all, with ever-increasing love and sympathy, realising more or less, to the extent of our capacity for comprehension, the Great Revealed Ultimate Truth, the Oneness of the All in the Supreme Self, the loftiest goal, one and the same for all, known under different

names and descriptions, yet truly nameless and indescribable. May the thought of His Glory dispel our blinding ignorance of the age by kindling the shining fire of true love and wisdom in us! May His holy remembrance keep away, far beyond our path and our sight, the unholy Kali-purusha personified in his human agents for acts of Adharma, agents confirmed as such and unredeemed as 'men' in spite of best endeavours! May the Lord's saving and guiding blessings ever be with all!

CHAPTER XVIII.

THE STUDY OF THE VĒDA.

Vēda to be approached properly.

1. A few words about the study of the Vēdas, the fountainhead of all right knowledge, seem necessary in view of the recent claims of the modern non-Brāhmins and the ever thickening clouds of misconceptions gathering from all quarters where ignorance and perversion, materialism and scepticism, reign supreme. It is certainly necessary for all of us Hindus to acquire and store up in our minds clear and correct ideas about the wonderfully well-ordered scheme of our Divine Religion which takes due note of every side of human existence, physical and social, psychical and moral, and Dharmic and purely spiritual, and fully provides for thorough all-round improvement of all kinds and grades of human nature. If we want to really profit by our Ideal Religion, we must know its characteristic lofty aim and strive to reach it by going along the prescribed ways. Otherwise, we have no right to say ours is that Ideal Religion. The Sacred Vēda, the supreme authority and source for all the precepts and practices of our Great Religion, should be properly secured and carefully preserved among us in the exact manner prescribed by it, as may be ascertained from its knowers. It is mostly here many of us Hindus go wrong. We seem to imagine that the Vēda, like any scripture or other literature of the world, can be received and studied, and mastered and made our own, in any way we please. This cannot be.

The Vēda proper.

2. The Vēda proper can never be got at by us except when we are ourselves, by birth and Samskāras, Śāstraically qualified to receive it and unless we seek in the prescribed way to have it from the right quarters where alone it can be truly living. What is contained in the manuscript copies preserved in many a Hindu home still and also, needless to say, in the printed books sold everywhere and indiscriminately is no Vēda at all, nor what is got by heart or repeated by the non-Dwijas, nor what is taught by the non-Brāhmin or by the Brāhmana who has not himself received it in the manner prescribed, namely, by way of Niyamādhyayana, or who does not transmit it in the Śāstraic mode and to the duly qualified. The Śāstra-fixed qualifications of the Vēdic teacher and the taught (Adhyāpaka and Adhyāyaka) should be first attended to before thinking of the promulga-

tion of direct Vēdic knowledge. As declared by the Vēda itself, none but a Brāhmana can be an Adhyāpaka, and none but a Dwija (twice-born Hindu) can be an Adhyāyaka. The Vēda which is received otherwise than by means of Niyamādhyayana ceases to be Vēda altogether. There is also a further provision that the Vēda should always be taught free and never by a Bhritakādhyāpaka or mercenary kind of teacher who receives a salary for the teaching of the Vēda.

Brāhmana, the Custodian and Teacher of the Vēda.

3. It must be clearly understood that, generally speaking, it is only through the Brāhmana the world has to derive its benefit from Vēdic wisdom. None can truly believe in the Vēda without believing in the truth of its contents, which, in clear terms, gives the privilege, rather assign the duty, exclusively to the Brāhmana to transmit Vēdic knowledge to others. His is the exclusive function to spread such knowledge abroad because of the unbroken continuity of his direct descent, physically and spiritually, as shown by his Gōtra and Pravara, from one or other of the great Brahmarishis, the original recipients and preservers of all Vēdas, and because of the purified condition of his being by reason of the several Vēdic Samskāras (purificatory ceremonies) ever since his advent into his mother's womb, itself purified beforehand by Vēdic Samskāra. Of course, any one, in these days of "free" thought and unbridled action, may with impunity, in open defiance of all tradition and true propriety, pretend to read or chant, understand and even expound the Vēdas. But the truth remains that the Vēdas cease to be Vēdas, and real Vēdic knowledge actually vanishes, when approached by unqualified intruders, impure for the purpose hereditarily or in themselves. However clever and keen-intellected the Vēdically unqualified may be, he cannot approach, much less, chant and expound the Vēdas; I repeat, they are no Vēdas if pronounced or chanted by him. However keen and level-headed the advocate may be, his pronouncements make no judgments. It is only the pronouncement by the Judge, nominated as such, however dull and crazy he may be, that passes for a judgment really enforceable in law. It must be known also that the very chanting of the Vēda by the duly qualified has its own immense force for the good of the chanter and all, and that its recital by others means sure trouble and ruin, particularly to the reciter. This remark is not based on any ground of jealousy. It is founded on the rule of right and safe preservation of mighty forces of subtle nature in pure, proper quarters for the common good of all, and of necessary prevention of certain harm, both individual and communal, resulting from an ignorant playing with such forces by unqualified, untrained, unclean hands. It must be borne in mind that even among the Brāhmanas it is not all that are

qualified to recite the Vēdas, nor at all times. The Brāhmana woman cannot recite nor the Brāhmana men on occasions of pollution and other occasions when their physical bodies are impure, contaminated either in themselves or by surroundings. Anyhow Vēdapurusha Himself has declared (and he certainly knows best), without leaving it to be considered and decided by us the free judges of every thing, whether known or unknown, that by birthright the Brāhmanas alone are qualified to be the custodians of the Vēdas and to be the teachers of the Supreme Truth (it having been revealed only through the Vēdas) and also, in fact, of every other truth subsidiary thereto. But they cannot, and ought not to attempt to, teach unless they are properly taught themselves, and unless they themselves have strictly followed in life what they have been directed to follow.

Qualification necessary.

4. We are thus gradually led into an entertaining scene of a kind of aimless fight by a novel set of blind opponents of what is called Adhikārivāda, the doctrine of insistence regarding qualifications. They would practically allow Adhikārivāda in the world for everything else than Vēdādhyayanam. They would agree to the strict reservation of opportunities and seats in particular sections of temporal culture for those who fulfil certain man-prescribed conditions. They grant that some teachings, even as regards physical matters, are too subtle and difficult to grasp to be revealed to all and that such should be reserved for those who have risen above the stages of lesser teachings by passing through them. They would not however allow the Vēdapurusha Himself to prescribe any sort of restrictive conditions for the acquisition of direct Vēdic knowledge. It passes one's understanding indeed why such people care at all for the Vēda and for its final words as to the Sat-Chit-Ānanda nature of Ātman and all that if they would attach no value to the ways and means severally prescribed by it for the securing of the Vēdic knowledge and for the actual realisation of the Ultimate Truth revealed by such final words. Their practical complaint is against excluding any individual or class on the ground of birth or physical heredity. Do they then assign no importance to 'birth' at all while they claim to be still Hindus believing in the working of the laws of Karma and Reincarnation which make 'birth' not an 'accident' in any sense? Do they say that the Vēda itself is no authority in this matter? If they do, we can have no more argument with them, for we can no more consider them Hindus. So far as we can say (we, ordinary Hindus, who have regard still for authority which logically enough, as we think, and necessarily too, makes a distinction between Adhikārī and Anadhikārī), the Śūdras among us, not having had the required physical heredity and the prescribed prenatal and post-natal Samskāras (Dhārmic

purifications), and so also our women of all the castes, who are subject to certain natural disabilities, cannot have direct Vēdic knowledge, but can have indirectly the whole of the Vēdic culture through other kinds of Sacred Literature such as Ithihāsas and Purānas which are but the popular expositions (Upabṛīhmaṇas) of the Vēdic truths and are therefore able to take the Dharmic aspirants of such classes also up to the Ultimate Goal, the very Goal of Mōksha, provided that such Vedōpabṛihmaṇa works are rightly interpreted and explained to them by those who possess direct Vēdic wisdom and are competent in all ways to disseminate Vēdic culture in the light of such wisdom, that is to say, by the properly qualified and truly enlightened Brāhmanas.

Jñāna and true non-Brāhmana saints.

5. In the case of every one, of whatever caste or sex, it is Knowledge or Self-realisation (Jñāna) alone that is the immediate cause of Mōksha. Jñāna indeed can be possessed by all and it is reserved for none in particular. It was by Jñāna all the Great Hindu Saints have till now attained the Supreme Goal. None among the innumerable non-Brāhmana Saints (say, for instance, among the South Indian Āḻwārs and Nāyanārs) ever complained against any of the Śāstraic provisions and prohibitions, or ever dared to claim to have direct Vēdic knowledge; and they became such Saints because of their Jñāna secured without violation of such rules and injunctions. This truth is largely suppressed nowadays, and loud complaints are everywhere heard. One may be sure that such complaints only betray ignorance, weakness and absence of real merit. The life-stories of our Saints, all bring out prominently the immense worth, in all its aspects, of the Hindu Śāstraic life. No story has been ever written or told of any true Hindu Saint which directly contradicts or sets at naught our Sanātana Varnāśrama Dharma Śāstra. Of course, now (in the course of the present half a century and a little more) attempts have been seen here and there made (attempts mostly ignorant, sometimes dishonest) to make Saints of Dharmically fallen souls and to make of erratic utterances of diseased brains great world-saving pronouncements.

Vēda in modern India.

6. In the India of to-day the Vēdapurusha seems to be enjoying considerable rest though the country, especially South India, has now more of Vedapāthaśālās and Ghanapāthīs than ever before. Only, Vēdatwam has taken leave of what is taught as Vēda in such Pāthaśālās and by such Ghanapāthīs; and the Vēda, devoid of its life, its Vēdatwam, is no doubt gaining extensive Prachāra (promulgation) and everywhere without any hindrance whatsoever by any kind of considerations personal or local. It is no wonder therefore that the lifeless Vēdic recitals by most of the Brāhmanas of the day are found utterly inefficacious, and the Śāstra-mentioned results of

proper Vēdic recitals do not follow at all. The blame does not rest with the Vēda or the Śāstra, but with the Vaidika and the Śāstrajña of the times. Some of you, readers, may have heard a narrative showing that a Niyamādhyāyī of very mediocre attainments was able to command the forces of nature and bring about a sudden downpour of rain by his Vēdic utterances, while his learned companion who had mastered the Vēda in his own convenient way, without caring for the rules of Niyamādhyayanam, was altogether unable to utilise such forces, nay, even to reach them. Those of you who may have had the privilege of knowing something of the late Śrī Jagadguru of Śringērī, Śrī Sachchidānanda Śivābhinava Narasimha Bhāratī Swāminah, must have been enough convinced of the immense powers of a true knower of the Vēda. The Vēdatwam of the Vēda lies in the person of the Niyamādhyāyī and of his Adhyāpaka, not so much in the Vākyas and the Swaras expressed. Let the true Vēda therefore be secured properly. Your final goal of Mōksha and your intermediate ends of Dharmic elevation are all capable of being reached only if your Vēdic culture is well preserved in its purity. Such preservation is the result of Niyamādhyayana by the duly qualified Dwijas of the Traivarnika (Brāhmana-Kshatriya-Vaiśya) sections of your community. Niyamādhyayanam is possible only if you have proper Adhyāpakas among the Brāhmanas. It needs no mention that, without the strict preservation of true Brāhmanyam in himself, no Brāhmana can ever become a qualified Adhyāpaka. Again, Brāhmanas, to be the Śāstraic unhired Adhyāpakas, ought to be otherwise provided for their maintenance and necessary conveniences.

Efficacy of Mantras.

7. If the Vēdas are approached either by the unqualified, or in the manner not prescribed, they not only cease to be effectual but also actually lead to positive harm. It must be definitely understood that the Vēdas are not mere collections of words or collocations of sounds, but are, more truly, reservoirs of mighty spiritual forces which can make or mar immensely according as they are approached and opened. It is fearfully dangerous to allow any thoughtless playing with such forces on the part of childish souls who can neither understand their own worth or situation, nor recognise, much less appreciate, that of others. But, whether to so allow or not, who is there now (in these days) to judge and determine except such souls themselves, self-sufficient to the full? Fortunately for them and for the world, the Great One, in His infinite mercy towards His impudent children, to save them from perilous ruin, has deprived the Vēdas, as mostly studied now, of their effective power, in fact, of their very Vēdatwam altogether; and, in consequence, the impudent little folk have no chance or even possibility to approach the Vēdas proper, the spiritual reservoirs themselves, and to suffer by meddling with them. What is contained in the

ever and everywhere available printed books, through which portions of the Vēdas are pretended to be published, is, as already mentioned, certainly no Vēda at all, nor what is muttered or uttered by mere crammers in season and out of season, who have not received the Vēda properly and who are yet to know what Niyamādhyayana means. Truly speaking, what is recited of the Great Revelations by a duly initiated Dwija who has studied at the feet of a duly qualified, unsalaried, Brāhmana Adhyāpaka at such times only as are prescribed for the purpose, along with the strict observance of the prescribed rules of Vēdic studentship, is alone real Vēda. A single recital of a Mantra by such Niyamādhyayaka is enough to produce its ordained effect even in the perceived world. The world, thanks to the Providence, is yet not altogether bereft of such Niyamādhyayakas who, of course, cannot but be very few, and generally unknown to the busy world of low thoughts and material civilisation. What is often heard recited at the top of the voice, to the hearing of all without discrimination, by the big Ghanapāthīs of the day, especially of this part of the Presidency, who in their own career as students studied under salaried teachers (Bhritakādhyāpakas) employed in Pāthaśālās maintained and conducted on anti-Śāstraic lines, and who, in their own turn now, have duly kept up the tradition of their gurus by themselves becoming Bhritakādhyāpakas, is no Vēda at all and can possess therefore no true Vēdic efficacy. It is thus no wonder, under the modern conditions and circumstances, that Mantras appear to have become quite powerless, and that the Vaidika Brāhmanas of the day, whose Japas and Vēdic utterances consequently fail to produce the intended results, are made (to the great shame of the modern Brāhmana community) to dance attendance on the money-earning, haughty and sense-bound Loukikas for a few annas. The religious merit of the Brāhmana and his lofty position in social life all depend upon the Vēdatwam of his recitals and the elevating spirituality of all his conduct. Both the latter failing, the Brāhmana naturally loses all hold on the other sub-communities, and the result of it rightly is that he is hated and slandered everywhere, if he insists on the preservation of his social position alone. May the Supreme One redeem the fallen Brāhmana, by raising him from the great depths of degradation, and restore true Vēdatwam to his utterances which alone can bring true peace to the warring world, true consolation to the suffering humanity, and true wisdom to the bewildered mind!

CHAPTER XIX.

THE ĀŚRAMA SYSTEM.

The four Āśramas.

1. As in nations and classes, so in the life of an individual also we can trace the several stages of progress that we mentioned in the closing chapter of the First Part. In the case of an ordinary man with little spiritual development, his whole life is spent in the first and the second stages, the stages of obedience and selfish desire. In a spiritually advanced person we may be able to trace the signs of his passage not only through the first and the second but also through the final stages, the stages of selfless action and absolute renunciation. The Great One accordingly divided the life-period of the Brāhmana, the most highly evolved among men, into four distinct stages or Āśramas. Here naturally a doubt may arise such as the following :—If the Brāhmana is intended for the final path, the path of renunciation, as already mentioned in the chapter on the caste system, how can it be possible for us to trace in his life-period his passage along the lower paths, which passage must have been over in his previous lives, as the life of the Brāhmana must be the life of renunciation from its beginning to its end? In fact, no such doubt need arise at all. When it is said that the Brāhmana is intended for the path of renunciation, it means that his life goal is the end of that particular path. The end of Kshatriya life is to successfully do actions without personal motives and for the good of others, and so on. It is the difference in the nature of the goal ordinarily reachable in particular lives that makes the distinction among the castes. The beginning is the same for all, and the end differs for each caste. The Śūdra life begins and ends in obedience. His whole life-period is spent in service, and, as such, he is allowed to be a house-holder or Grihastha. The Vaiśya life begins in obedience and ends in action for profit. He has two Āśramas, the Brahmacharyāśrama, the stage of the student, and the Grīhasthāśrama, that of the householder. The Kshatriya life begins also in obedience, passes through the second stage and ends in selfless action. He has three Āśramas, the Brahmacharya, the Gārhasthya and the Vānaprasthāśrama which is the stage of training in austerity and devotion in solitude in the forest. The Brāhmana life in the same way begins in obedience, passes through all the other three stages, and ends in final emancipation from conditioned existence, the fruit of Renunciation Absolute. He has

all the four Āśramas, including the final one, the Samnyāsāśrama, the stage of thorough renunciation[1]. Some of us may be aware of the fact of nature that, as regards the growth and development of the human body within the mother's womb, all the several stages of physical growth from the condition of the cell up to that of the complicated human body are passed through before the human child comes out of the womb. When the physical body of man has to start afresh from the lowest condition, it is nothing strange that the mental condition of the real Brāhmana also starts from the stage of ignorance but grows swiftly on to the stage of conscious renunciation. And this peculiar fact of nature repeating itself in the life-period of every living thing has been discovered by the Western scientists also. It is thus possible to mark the several stages separately in the life-period of the Brāhmana having reference to the four ascertained stages of progress.

The Brahmachāri.

2. The ultimate goal of the Hindus being Mōksha, all their institutions are so formed and the very Hindu life so modelled as to facilitate the actual attainment of that goal by easy, steady and sure means. Hence, the life-period of the Hindu is divided into definite sub-periods marking off the several stages of spiritual growth distinctly one from another. The number of such stages or Āśramas is the greatest, as stated above, in the case of the Brāhmana because he is expected to reach the ultimate goal at the end of his very present life if he would duly follow the Śāstraic rules prescribed for him. In considering therefore the nature and character of the Āśramas of the Brāhmana whose life is thus intended to be an ideal Hindu life, we shall have considered all the stages of advancement of the people of the whole Hindu community. His first Āśrama, Brahmacharyam, is that of the student, and it begins about the end of the seventh year of age. Just then, when his intellect begins to be seriously active, he is put under the guidance of a spiritual Teacher or Guru. He is considered as then re-born (Dwija) in the spiritual family of his Guru, and he is directly initiated by the Guru in Gāyatrī the holiest of the Mantras, which reveals to him the ultimate Truth and gives him at the

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1. चत्वारो ब्राह्मणस्योक्ता आश्रमा: श्रुतिचोदिताः ।
क्षत्रियस्य त्रय: प्रोक्ता द्वावेको वैश्यशूद्रयोः ॥ Yōgi Yājñavalkya.
चत्वार आश्रमाश्चैते ब्राह्मणस्य प्रकीर्तिताः ।
गार्हस्थ्यं ब्रह्मचर्यं च वानप्रस्थं त्रयोSSश्रमा: ।
क्षत्रियस्यापि कथिता य आचारा द्विजस्य हि ।
ब्रह्मचर्यं च गार्हस्थ्यमाश्रमद्वितयं विशः ॥
गार्हस्थ्यमुचितं त्वेकं शूद्रस्य परिकीर्तितम् । Vāmana Purāna.

same time the necessary clue to right practice in spiritual training to realise that Truth. He is gradually made to see that of all objects which can be perceived in the physical universe the Sun is the highest and grandest, that the supreme Self who is the enlivening and guiding soul of the universe is, from the physical point of view, most abundantly manifested in the Sun, and that as, being in the Sun, He is the ultimate source of all life and activity in the whole solar system, so is that same supreme Self, being in the heart of man and all else, actually guiding and directing from there the destinies of all. This lofty truth, which is verbally revealed to the budding Brahmachārī at his Upanayana by his Guru, is the very truth to appreciate which he is given detailed instructions in the long course of his Brahmacharya or student life, at the end of which he really becomes a Vidwān (man of learning). In that stage of life the student should be strictly obedient to the teacher. As Prof. F. Max Muller would say, "the pupil is a passive recipient, a learner and believer". The Upanayanam-initiation is prescribed only for the higher three castes, the Brāhmana, the Kshatriya and the Vaiśya. Upanayanam indicates the opening of the third or Jñāna eye which has to be used in the end for the direct realisation of the Absolute Self in all. The final end of all spiritual training is such realisation[1] and its consequent Mōksha. Many Sādhanas or means for such realisation are mentioned in the Śāstra, some distant or indirect, some immediate or direct, some external and some internal, and so on. Though Upanayanam is had in the three castes, the nature of the vision had through the third eye differs in them. Mere opening of the eye does not necessarily mean right seeing through the eye. It may be generally stated that *seeing* is of three kinds: (1) seeing blank, like that of the just born baby, (2) ordinary phenomenal seeing, and (3) right noumenal seeing. Though the eye may be open, right seeing can arise only after some experience and training. When a child is born, it opens its eyes and sees no doubt, but it does not *see* in the proper sense of the word. Every object will seem to the child to touch its eyes. The sense of vision there is virtually a sense of blank vision and of fine touch merely. It is only after the development of the sense of distance in space and of the solidarity of objects, the sense of vision-proper may be said to arise. Suppose, again, one walking along the street in bright midday light suddenly goes into a semi-dark room in a house. He will in fact see nothing in the room for some minutes though he may well try to see. It may be said he sees, and yet he does not see. Such is the first stage of seeing. The second stage of seeing is the one we of the world

1. आत्मा वा अरे द्रष्टव्यः Brih. Up.

are all in. We all *do* see, of course. But what do we see? We see only appearances, not realities. Suppose I see a man. What do I see? I see his head, his trunk, his limbs, his dress and so forth. But do I see *him* who is the owner of them all? No. All the appearances he puts on I am able to see, but who it is that has put on these appearances I am unable to see altogether. Suppose I have before me a big pane of dark-coloured glass. What I see on the glass is the reflection of myself and of the things which are behind me. I do not see the glass as it is, nor what is actually before me on the other side of the glass. All that I see is only reflection or mere appearance, not reality. If I should see what is really existing before me, I must strain my eyes somewhat and, focussing them differently, see *through* the glass, not what appears *on* the glass. If I do so, the reflected appearance will vanish altogether and I will be face to face with the reality. Similarly, in the broad world all that we ordinarily see is, not realities as they are, but only phenomenal appearances reaching us through the senses and the mind which are not able to pierce through such appearances. This is the second ordinary stage of seeing. If we want to get at the reality of things, we should not mind the trouble of some strain and must be prepared to undergo the prescribed training which will enable us in due time to focus our sight properly and see the ultimate reality in all. This last true seeing is the object of strict Brāhmana life. Roughly speaking, so far as the vision of the final spiritual truth is concerned, the Vaiśya's Upanayanam results in the first kind of blank sight, the Kshatriya's Upanayanam in the second kind of phenomenal sight, and the Brāhmana's Upanayanam in the third kind of true noumenal sight, in the end. Because of the fact that the Brāhmana's training alone leads directly to the right noumenal vision, the Brāhmana is generally considered as the *right seer* or பார்ப்பான் as he is called in Tamil. What is exactly meant by "right noumenal sight" will be made clear in the Section on Jñāna-mārga.

The Grihastha.

3. On the completion of the student-career, the learned Vidwān is asked to enter into the second Āśrama called Gārhasthya, the stage of the house-holder, by taking a girl in marriage. [More about marriage will be stated in the next two chapters]. The duties prescribed for the Grihastha amply indicate that his life is intended to be one of thorough Dharmic training and of general usefulness, and it is in this second stage of life all the theoretical knowledge of the Vidwān is converted into practical wisdom. Again, the selfish action of the less evolved is represented in this Grihasthāśrama by the action of the house-holder for the benefit of his wife, children and other relations. In that stage itself the Grihastha makes preparation for the higher life and cultivates therein the habit of doing action for the

benefit of all including strangers and even non-human beings for the mere sake of duty.

The Vānaprastha and the Samnyāsī.

4. In the stage of Vānaprastha, attachment to fruits of action is wholly got rid of. The Jeeva retires to the forest, away from the bustle of the world; he meditates and confers the benefit of meditation on others. He has to exercise self-control, control of body and mind. He has to help and to teach, not expecting or caring for any return or benefit, but with a view to see the world better off for his existence. It may be observed that Vānaprasthāśrama has become an impossibility in this Yuga, especially in the present-day system of reservation of forests and leasing out of the forest produce everywhere. When one is in the Vānaprastha stage of life, he has to prepare himself for a still higher life by constant study of the Sacred Upanishads. Such preparation, when completed, takes him on to the last and most glorious Āśrama, the Samnyāsa, going whereto, he renounces all that is finite or limited, and, realising fully his oneness with the Infinite Noumenon, the underlying reality of all that exist, finds peace unruffled and absolute. Here is the object of individual existence attained.[1] In this connection it may be mentioned that there is a Purānic declaration that this final Āśrama of Samnyāsa, at the end of which alone absolute liberation is ordinarily attained, cannot be adopted in this age of Kali, except in the beginning period of the Yuga during which the existence of the Vēda and of the System of Castes continues to be recognised.[2] Now, Castes and Āśramas are already becoming so much confused and deformed that it is certain that they will very soon disappear almost completely, depriving Jeevas of the benefit of proper training in the glorious Āśrama of absolute renunciation. There is another Purānic declaration[3] to the effect that in Kaliyuga no true Brahmachārī or Vānaprastha would be found, that Grihasthāśrama and Samnyāsāśrama would be the only two Āśramas remaining, and that the Avadhoota alone would be the Samnyāsī of the age. The Avadhoota-life is the highest kind of true Samnyāsī life, and it depends upon no time or conditions and in fact transcends them. So this kind of life may exist

1. एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम । Mund. Up.
2. ....संन्यासं...कलौ...विवर्जयेत् ।
यावद्वर्णविभागोऽस्ति यावद्वेदः प्रवर्तते ।
तावन्न्यासोऽग्निहोत्रं च कर्तव्यं च कलौ युगे ॥ Vyāsa.
3. ब्रह्मचर्याश्रमो नास्ति वानप्रस्थोऽपि न प्रिये ।
गार्हस्थो भिक्षुकश्चैव आश्रमौ द्वौ कलौ युगे ।
अवधूताश्रमो देवि कलौ संन्यास उच्यते ॥ Vyāsa (Skānda).

always, even throughout this Dark Age. But real Avadhoota will be a rarity indeed, being merely an exception. It may therefore be said as a general truth that there will soon come a time when true Samnyāsa would be no longer possible. If at all we care to reach the Ultimate Goal of Life, we should at once, without any more waste of time, prepare ourselves for securing the necessary qualifications that may fit us to enter into such final and lofty condition of life, before Varnāśrama Dharmas become thoroughly blurred and before we become completely blinded by the fast-approaching, all-covering and impenetrable darkness of ignorance characteristic of Kali, the night period of the Great Mahā-Yuga. [More about Samnyāsa will be mentioned in a separate chapter in the Jñāna-Section].

Samnyāsa for the Brāhmana alone.

5. Thus it is seen that according to the Varnāśrama rules the ultimate goal of existence, the attainment of the supreme end, the actual realisation of the One Self, Brahma-jñāna, is in the usual course of things possible only at the end of the final Āśrama of real Brāhmana life, the Samnyāsa.[1] It is the specific characteristic of the life of the Brāhmana, to whom alone[2] the Samnyāsāśrama is allowed and prescribed, that it leads immediately and directly to the supreme knowledge of the self. This peculiar characteristic which differentiates the Brāhmana Caste from other castes which cannot approach the stage of Samnyāsa is referred to in some passages in the Sacred Literature, as in Vajra Sūchikā Upanishad and other works. Some of these passages, with a view to give due prominence to this connoting peculiar feature, define the very term 'Brāhmana' by saying 'Brāhmana is Brahma-Jñānī.'

"Brāhmana" and "Brahmajñānī."

6. Such passages, without being properly approached and understood, have given room to some discussion in modern India. People, who are averse to recognise the desirability of the Caste System, want to make a point out of such passages by saying that only Brahmajñānīs can be Brāhmanas and none else. Such interpreters should know that, if their interpretation be the proper one, that is to say, if only Brahmajñānīs can be considered Brāhmanas, the whole lot of Āryan Śāstras, prescribing different rules for different castes, may seem useless and even ridiculous.

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1. यथोक्तान्यपि कर्माणि परिहाय द्विजोत्तमः ।
आत्मज्ञाने शमे च स्याद्वेदाभ्यासे च यत्नवान् ॥
एतद्धि जन्मसाफल्यं ब्राह्मणस्य विशेषतः ।
प्राप्यैतत् कृतकृत्यो हि द्विजो भवति नान्यथा ॥ Manu XII, 92—3.

2. अस्मिंश्चैवाश्रमे (संन्यासे) ब्राह्मणस्यैवाधिकारः । "आत्मन्यग्निं समारोप्य ब्राह्मणः प्रव्रजेद्गृहात् । एषो वोऽभिहितो धर्मो ब्राह्मणस्य चतुर्विधः ॥" इति उपक्रमोप-

Caste and Āśrama have reference only to the body.[1] From the moment of the parents' union and the consequent conception in the mother's womb up to death, and even after, a number of Samskāras, purificatory ceremonies and initiations, are prescribed by the Śāstras for the Brāhmana and other Dwijas (twice-born).[2] Does a Brahmajñānī require any purification or initiation? Is it for a Brahmajñānī also the ceremonies of Garbhādhāna, Jātakarma, Nāmakarana, Annaprāśana and Chowla are intended? The Śāstras make provisions, differing according to the Caste, with regard to the age[3] before which and the season[4] in which Upanayana has to be done for the boys of the first three castes. Then the question arises—who is the Brāhmana boy to be so initiated? Is it a Brahmajñānī boy? Does a Brahmajñānī, who has already realised the ultimate goal, the Self, require any initiation into Gāyatrī? Again, provisions are also made for several Prāyaśchittas or expiatory ceremonies for sins committed by Brāhmanas. If a Brahmajñānī alone is a Brāhmana, it follows that a Brahmajñanī also may commit and be answerable for sins. The absurdity of the view of such interpreters is most patent, and much need not be said by way of refuting it. The passages in Vajra Sūchikā and similar passages elsewhere only indicate that the goal of Brāhmana life is the

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संहाराभ्यां मनुना ब्राह्मणस्यैवाधिकारप्रतिपादनात्—"ब्राह्मणाः प्रव्रजन्ति" इति श्रुतेश्चाग्रजन्मन एवाधिकारो न द्विजातिमात्रस्य ॥ Vijñānēśvara.

मुखजानामयं धर्मो वैष्णवं लिङ्गधारणम् ।
बाहुजातोरुजातानां नायं धर्मो विधीयते ॥ Viśveśvara.

1. वर्णाश्रमादयो देहे मायया परिकल्पिताः । Sūta.
ब्राह्मण्यं कुलगोत्रे च नामसौन्दर्यजातयः ।
स्थूलदेहगता एते......... ॥ Ātmabōdha Up.

2. गर्भाधानमृतौ पुंसः सवनं स्पन्दनात् पुरा ।
षष्ठेऽष्टमे वा सीमन्तो मास्येते जातकर्म च ॥
अहन्येकादशे नाम चतुर्थे मासि निष्क्रमः ।
षष्ठेऽन्नप्राशनं मासि चूडा कार्या यथाकुलम् ॥ Yājñavalkya.
वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम् ।
कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥ Manu, II, 26.

3. आषोडशाद्ब्राह्मणस्य सावित्री नातिवर्तते ।
आद्वाविंशात् क्षत्रबन्धोराचतुर्विंशतेर्विशः ॥ Manu, II, 32

4. वसन्ते ब्राह्मणमुपनयीत, ग्रीष्मे हेमन्ते वा राजन्यम्, शरदि वैश्यम्, वर्षासु रथकारम्, शिशिरे वा सर्वान् । Bharadvāja.
ऋतुर्वसन्तः शुभदोऽग्रजन्मनां ग्रीष्मो नृपाणां च शरद्विशां च । Smṛitichandrikā.

very ultimate goal of existence, the end of evolution, while the training of Jeevas in the lower castes only places them at different intermediate stations in the ascending line of evolution, and that a Brāhmana who has become a Brahmajñānī is the best among Brāhmanas, he having actually realised the final object of real Brāhmana life[1].

The Modern Ways.

7. However, as matters stand at present, the ultimate goal is far away from the present position of the average modern Brāhmana. His movements are all in the wrong direction, namely, downwards. The greater the descent, the swifter is his fall and more serious and permanent is his injury. He however carries with him some faint ideas of the Supreme Goal of life without being in a position to understand it properly, and sometimes earnestly wants to reach it, not knowing that he is all the while running the other way. The more he runs away from the goal, the fainter and more illusive become his ideas of it. These ideas he transmits to others and the result is :—all are deceived, as in the case of the blind led by the blind. Modern India presents a curious state of affairs. The cloud of irreligion and ignorance is hovering in her atmosphere. Still, everyone talks of the Highest Truth in religion[2], and also wants at once only verbally, of course, to get at the Final State of Mōksha or Absolute Liberation. Nothing less than Mōksha is man's aim now. The lower he falls the higher he wants to soar. He forgets altogether that the very Śāstras which deal with the state of liberation deal also with the Caste and Āśrama Dharmas. But the modern *"educated"* Hindu finds the latter personally very inconvenient and gives them up. He would not however admit that he is acting against the Śāstras, and, in order to justify his own ways, he makes attempts to show that the Śāstras themselves have prescribed such ways, and a vast number of his colleagues, similarly situated, are always ready to applaud him for his wonderful discoveries following such attempts. Societies, Samājas and Schools of thought which ignore or even discard Caste and Āśrama readily find favour with them all. This half-hearted method of following the Śāstras has done more mischief to the Āryan Religion than non-Hindu mission agency or even materialism or atheism. These latter can only attack it from the

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1. भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।
बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥
ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः ।
कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः ॥ Manu. I, 92—2.

2. सर्वे ब्रह्म वदिष्यन्ति संप्राप्ते तु कलौ युगे ।
नानुतिष्ठन्ति मैत्रेय शिश्नोदरपरायणाः ॥ Vishṇu Purāṇa.

outside and can be successfully combated. Even if there should be caused some injuries in the combat, they cannot be more than skin-deep. But the ways of the modern half-educated Hindu are more dangerous. He acts as poison inside the system and contaminates the whole of it. If we really care for India and her ancient Āryan Religion and Dharmic civilisation, immediate steps ought to be taken to put an end to his mischief and its lamentable results.

Remedy is with the Brāhmana.

8. The cure must begin in the Brāhmana community. The nervous system ought to be set right before the tone of the whole body can improve. Mischief originated in the Brāhmana. He ought to initiate also the change for the better. In the first place, he should understand that his present much-boasted superiority has no reference to him personally but belongs to, and indicates the grandeur of, the elevating Brāhminical Dharmas. He should remember that he is one having certain *duties* to perform, *not mere rights* to exercise, and that regard, if claimed and demanded or enforced, ceases to be regard, any more. He should keep himself pure in body and mind. He should be free from hate and blame. He should ascertain his own Dharmas and follow them as far as *possible* (not, as far as *convenient*) under his present conditions. He should also ascertain others' Dharmas and properly teach and guide such of those others as may be willing to be so taught and guided. The Brāhmana is the teacher by birth-right, as India is made by the Lord the spiritual teacher of the whole world. But the Brāhmana cannot teach unless he is properly qualified for the position of a teacher. If he should improve, the rest are bound to improve by his teaching. His responsibilities, indeed, are heavy, and his ignoring them means a wholesale fall. He should realise his lofty position and his heavenly mission, and should study hard, work hard and help all.

CHAPTER XX.

THE HINDU MARRIAGE.

The Object of Marriage.

1. Of the several institutions of the eminently practical Āryan religion, the one which is the most vital as concerning the purity of the nation and the Dharmic efficiency of its members is the system of marriage. Marriage as understood by the non-Hindu sections of humanity is more or less a civil union for the propagation of the species secondarily and for the satisfaction of the sexual craving primarily, the State and the Church supporting that union with a view to prevent indiscriminate connections and consequent social disorder. The conception that marriage can have a deeper significance beyond this life is absent there. The object of marriage among the Hindus however is entirely different. Marriage is for the Hindu a religious Samskāra or sacrament which leads directly to the due fulfilment of Dharma and thereby to the securing of Jñāna for the attaining of Mōksha, his characteristic ideal. The Hindu scholar, just out of his Brahmacharya Āśrama, is full of book-knowledge and of pure and lofty ideas of life and its object. He knows what his supreme goal is and is aware also that in the clear light of his trained intellectuality he must engage himself actively in bringing about the necessary right modification of his inner nature, in exact accordance with his acquired knowledge and ideas, in the several ways prescribed by the Śāstraic rules of practical Dharma. The actual conversion of theoretical knowledge into practical wisdom is no easy work, and those alone who have made genuine attempts in this direction know of the pit-falls and difficulties on the way. The normal Dharmic activities prescribed by the Śāstra for the further advancement of the ex-student are such as necessarily require a help-mate. None can be a willing help-mate unless given a share in the benefit of the chief actor (Kartā). The mutual relationship and position of the Kartā and his help-mate must be such, in the case of ideal co-operation, that the former must consider the latter as almost one with himself and that the interests of both must be more or less identical so that the fruits of Dharmic Karma may be appropriated alike by the actor and the helper in equal measure. Such a help-mate is found in the Hindu wife who is on this account called Dharmapatnī or Sahadharmachāriṇī.

Dharmic Progeny.

2. The perpetuation of one's family by bringing direct lineal heirs into existence is also secured but, again, this is mainly from the Dharmic stand-point. The begetting of a son is by the Śāstra declared necessary[1] because the son is expected to himself advance the Dharmic interests of the family and to transmit uncontaminated its pure Dharmic tradition down to posterity and because the son is also expected to afford considerable relief to the parents when such relief is wanted, whether in mundane or in spiritual matters, whether here or hereafter. Perpetuation of one's family and transmission of the family Dharma to posterity are desirable and necessary for another reason also. When a Jeeva, long after his death as man, comes back to humanity again for further training, he may be naturally attracted to his own former family which possesses adequate facilities for improvement in his own characteristic line of progress.

Sensual Restraint.

3. Strange as it may seem to many, a chief aim of the Hindu marriage is Vairāgya which is essential to the securing of Jñāna, the gateway to Mōksha. Vairāgya implies thorough non-attachment to sensual pleasure, of which sexual pleasure is the worst and strongest. Real contentment cannot arise by satisfying one's desire for pleasure. The more the enjoyment is had the stronger grows the desire for it again.[2] This is a truth actually experienced by all, but rarely remembered. It is indeed very hard for the average man not to yield to sex-temptations. The Hindu Śāstras take due note of this weakness and enjoins upon him to take a wife with the object of preventing him from allowing his mind to be agitated by the sight of the whole fascinating section of the other sex and of making him confine his attentions to the married wife alone. Restraint of one's lustful tendencies, finally resulting in their thorough eradication, is an aim of the Hindu marriage.

The Age for Marriage.

4. For a wife to be a Dharmapatnī, she must be given the necessary preliminary training in mind and body which would qualify her for duly partaking in the acts of Dharma. This training must be given early enough. As the training of the man is made to begin with his Upanayana just about the end of seven years of age when his intellect can begin to work seriously, so is the training of the woman also made to begin at the same time on marriage. The husband is required to take charge of his girl-wife and in

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1. प्रजातन्तुं मा व्यवच्छेत्सीः ॥ Tait. Up.

2. न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥ Manu II, 74.

slow degrees to train her up to the position of an ideal Dharmapatnī who will prove to be most agreeable and of immense help to him in his difficult task of discharging his multifarious Dharmic duties. Further, to procreate a son of Dharmic tendencies, it is not only necessary that the father, the source of the seed, should have had himself enough Dharmic training, but it is also very essential that the mother, the soil[1] that receives the seed, must have been sufficiently purified and carefully prepared before-hand. It is this purification and this preparation that are intended to be brought about in the girl during the period intervening between the time of the marriage Samskāra and the time of the first physical union (at the Garbhādhāna ceremony) after the attainment of puberty. Such purification and preparation, which require time and training, are impossible of achievement if consummation immediately follows marriage, especially in the case where the seed to be sown is one of a superior, rare kind which requires a long well-prepared ground for its taking root properly. Again, marriage or Vivāha marks the girl's initiation into the path of serious Dharmic training,[2] and it has for its end the supreme spiritual emancipation of the initiate. It is absolutely necessary that this initiation must be effected early before the girl's pliable mind could be contaminated by influences and thoughts of the low material kind. On these and similar grounds, the Śāstras direct that Vivāha is for the girl what Upanayana is for the boy[3] and that the ages prescribed for both are about the same.[4] In any case, Upanayana for boys and Vivāha for girls should not be put off beyond the age of discretion. The age of discretion cannot be the same for all people who are in different conditions or stages of advancement. According to the nature of the class or society to which people severally belong, different age-limits are prescribed by the Śāstras. In the more advanced sections of the community the age prescribed is naturally earlier than that fixed in the case of the less advanced sections. For instance, according to the Śāstra the eighth year is the proper age for Upanayana for the Brāhmana, the eleventh for the Kshatriya, and the twelfth for the Vaiśya.[5] If the proper age is allowed to pass without

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1. क्षेत्रभूता स्मृता नारी बीजभूतः स्मृतः पुमान् ।
   क्षेत्रबीज समायोगात् संभवः सर्वदेहिनाम् ॥ Manu IX, 33.
2. वैवाहिको विधिः स्त्रीणां संस्कारो वैदिकः स्मृतः । Manu II, 67.
3. स्त्रीणामुपनयनस्थाने विवाहं मनुरब्रवीत् । Vyāghrapāda.
   पतिसेवा गुरौ वासो गृहार्थोऽग्निपरिक्रिया । Manu II, 67.
4. उपनयनोदितः कालः स्त्रीणामुद्वाहकर्मणि । Vyāghrapāda.
5. गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम् ।
   गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥ Manu II, 36.

Upanayana either by inadvertence or by ignorance or by reason of inconvenience, it must be performed soon after (as early as possible) ; and in any event it should not be postponed till after the age of discretion. The age of discretion for boys is fixed as sixteen years for the Brāhmana, twenty-two for the Kshatriya and twenty-four for the Vaiśya.[1] In the case of girls the age of discretion is the age of puberty. This age of puberty should not be allowed to pass without the girl being married. As the Śūdra (of the fourth caste) has no Upanayana, there is no stringent limit of age for the marriage of the Śūdra girl. In the case of the Kshatriya and the Vaiśya the rule is considerably relaxed in analogy to the comparative extension of time limit for Upanayana among them as indicated above. The rule is very stringent in the case of the Brāhmana whose is expected to be the ideal Hindu life. The Brāhmana girl ought to be married in her eighth year, and in any event as early as possible before she attains puberty.[2] Even taking the ordinary view of the matter, the girl should be made from an early age to think only of her married husband as the one to whom she is bound for life, without allowing her to be thinking of all possible husbands after her mind begins to be lustfully inclined. If Upanayana or Vivāha is not performed before the passing of the utmost limit of time prescribed by the Śāstra, the individual concerned becomes fallen and condemned by the Āryan community[3].

Upanayana and Vivāha compared.

5. Again, as Upanayana confers Dwijatwam (state of being twice-born) on boys, so does Vivāha confer Dwijatwam on girls. In the same way as the boy is at his Upanayana taken as reborn in the spiritual Paramparā or line of disciples of his Guru, so is the girl at Vivāha considered as reborn in the Dharmic family of her husband (who is her Guru and Saviour), her very Gōtra (line of ancestry) being changed. The following tabular statement, which has reference in particular to the typical Brāhmana caste, may show at a glance how closely Upanayana of boys and Vivāha of girls resemble each other in their bearing on the matter of Dharmic and spiritual advancement of individuals of both the sexes :—

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1. आषोडशाद्ब्राह्मणस्य सावित्री नातिवर्तते ।
आद्वाविंशात्क्षत्रबन्धोराचतुर्विंशतेर्विशः ॥ Manu II, 38.

2. विवाहं चोपनयनं स्त्रीणामाह पितामहः ।
तस्माद्गर्भाष्टमः श्रेष्ठो जन्मतो वाष्टवत्सरः ॥ Yama.
अष्टमाद्वर्षात् प्रभृति प्रागृतोरिति स्मर्यते । Medhātithi

3. अथ ऊर्ध्वं त्रयोऽप्येते यथाकालमसंस्कृताः ।
सावित्रीपतिता व्रात्या भवन्त्यार्यविगर्हिताः ॥ Manu II, 39

BOY'S UPANAYANA.	GIRL'S VIVĀHA.
1. Age-limit :—8 to 16 years.	1. From eighth year until puberty.
2. Dwijatwam created by Upanayana.	2. Dwijatwam created by Vivāha.
3. All Dharmic activities of man begin at Upanayana.	3. All Dharmic activities of woman begin at Vivāha.
4. The person who initiates the boy in Gāyatrī and teaches him the Vēdas and the Śāstras is his Guru.	4. The husband himself is the Guru of the girl for all purposes.
5. The great Universal Soul of whom the Sun is the most patent physical embodiment (Pratīka) is made the object of devotion and contemplation for the Brahmachārī.	5. The inner soul of the husband whose body is the physical Pratīka of that Soul is for the married girl (patnī) the supreme object of devotion and contemplation.
6. Gāyatrī-Japa and steady concentrated application of the mind to what is taught by the Guru, accompanied by the faithful following, in actual conduct, of the instructions given by him, and also willing service to him in absolute obedience, are prescribed for the practical training of the Brahmachārī.	6. Steady and concentrated application of the mind to what is taught by the husband, accompanied by the faithful following of the instructions given by him for the due fulfilment of the prescribed Dharmic duties and generally absolute obedience to the bidding of the husband (Pātivratyam) in the spirit of genuine love and true regard for him are prescribed for the practical training of the Hindu wife.

A present-day blunder.

6. A word about a serious blunder committed by some Hindus in regard to the necessary ceremonials may not be out of place here. Upanayana and Vivāha, being both important Samskāras for the Hindu, ought to be performed in strict accordance with the Śāstra which directs that they can be completed only after four days' ceremonials. There is a growing mania for condensing them into a day's business or even less. The motive for such abridgement is mostly fear of expense and worry. People ought to otherwise arrange, if they so desire and if their means are poor, for the avoidance of unnecessary expense and worry during the Śāstra-prescribed four days, rather than avoid or do away with the necessary ceremonials altogether. No true Hindu will consider it a worry to go through the necessary Śāstraic ceremonies. No traveller by the train, who is sure to have a great benefit or gain at the distant place of his destination, will mind the

worry of tedious travel. If the necessary Śāstra-mentioned ceremonies are not duly performed in their respective prescribed times, the Samskāra-hood of the acts would be nowhere. If Śēshahōma, for instance, which is a necessary ceremonial item in Vivāha, could be performed according to the Śāstra only in the latter part of the night of the fourth day of the marriage after the completion of three day's Aupāsana and of a Sthālīpāka too, how could it be possibly done beforehand or dispensed with? The necessary Śāstra-fixed time should be allowed for the right creation of Samskāra. If rice-cooking is desired, one *must* wait for twenty minutes or so to allow the rice to be slowly cooked in boiling water, and no hurrying or interference with the process would give him good cooked rice. If Upanayana or Vivāha should ripen into a completed Samskāra, it must be allowed to do so in its own due time; any attempt at the abridgement of the prescribed period would only spoil it.

Communal Interests.

7. Returning to our subject again, viewed from the stand-point of the interests of the commuity also, it will be seen that the Hindu system of marriage is the best imaginable. The Hindu community is not a mere group of human beings held together simply by a local tie, or knit together by any common political or other merely temporal aspirations. It is the only well-organised section of the whole humanity, which is ensouled by a common spiritual Ideal of the loftiest kind and enlivened by a central Dharmic life of the noblest type, and whose rules of society have always for their ultimate aim the true spiritual liberation of all sooner or later. With a view to give appropriate training to all the members of the community with due reference to the several grades of their qualifications and kinds of their requirements, the community is divided into defined classes, and, as often pointed out, the reincarnating Jeevas, who are intended for the special Hindu training, are made to take birth in those particular classes of the community whose special rules of training are respectively the best ones for them to follow. The rules in regard to the Hindu marriage are among the most important of such special rules. It may indeed be very difficult for the non-Hindu to understand the extent of importance attached by the Hindu to marriage. The national spiritual ideal of the Hindu can be reached only through Dharma. Preservation of the Āryan Hindu Religion, which alone makes the realisation of the Supreme Ideal of Mōksha possible, cannot be itself possible except by the due teaching and the precise following of the Ārya Dharma. Dharma is the watch-word of the Hindu field of activity. The traditional Ārya-Dharma can be nowhere but for the genuine Dharma-Paramparā (unbroken line of Āryan descendants imbued with the spirit of Dharma.) Dharma-Paramparā is always sprung from Dharmapatnī. The merit and status of

Dharmapatnī is mainly due to Dharma-Vivāha, that is to say, marriage in strict accordance with the prescribed rules of Dharma-Śāstra. If the marriage is improper or unśāstraic, the Dharmic family is gone, and with it also the national lofty aim frustrated.[1] If the lofty Hindu Ideal of Dharma-Mōksha is worth striving for, the Hindu marriage must be preserved in its innate purity. Its spiritual significance should never be lost sight of. It should not be brought down to the level of the conjugal contract of physical union that goes by the name 'marriage' elsewhere. A chief object of the Hindu marriage is to make the realisation of the ultimate end possible *for both the sexes.* It gives the man of learning a helpmate for carrying out in actual practice what he has learnt from his teacher and from his books. It gives the woman a guiding Guru and protecting lord whose duty it is to raise her up gradually by steadily training her in acts of Dharma and by slowly preparing her appreciative mind to rightly grasp in time the truths of the highest wisdom or Jñāna. The Hindu marriage again is a characteristic national institution of Dharmic preparation and spiritual purification of the female half of the great nation, the soil side of the community, also to enable the incarnation and the flourishing, in the community, of mighty souls of Dharmic tendency and spiritual insight, who will work for the true uplifting of the whole community. It is only in the fit soil carefully prepared, in view of an intended rare cultivation, particularly rare seeds can properly take root and grow. This is the reason for the rather insistent preservation of the ancient type of Hindu marriage even now among the members of the Brāhmana caste with the object of preserving Dharmakshētram, the soil of Dharma. However low the modern Brāhmana may have fallen, the possibility of his becoming the father of a true Brāhmana is not gone altogether. His long physical heredity, for numberless generations from the great Rishis of old cannot be fully annulled in a generation or two of the modern borrowed un-Hindu type of living. Even the present day Brāhmana, full of material thoughts and crooked notions of things, may in fact transmit to his Dharmic wife—(Dharmakshētram)—(not so much fallen as he) the seed of mighty true Brāhmanyam, which, being purified by the prescribed Samskāras and training in addition to the long continued Dharmic heredity, may soon grow to be a great spiritual head, teacher and guide of all classes of humanity[2]. The very birth of such a

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1. कुविवाहैः क्रियालोपैर्वेदानध्ययनेन च ।
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥ Manu III, 63.

2. वैशेष्यात्प्रकृतिश्रैष्ठयान्नियमस्य च कारणात् ।
संस्कारस्य विशेषाच्च वर्णानां ब्राह्मणः प्रभुः ॥ Manu X, 3.

Brāhmana in the community means the eternal preservation of its time-honoured Dharma[1]. It is the direct interest of the Hindu community, and the indirect one of the whole humanity, to see that this possibility of such incarnation of the true Brāhmana in the community is not taken away and that the unique type of the Āryan Hindu marriage is scrupulously preserved in the Brāhmana community at least.

A Summary.

8. The above considerations may be summarised as follows :—

(1) From the bridegroom's point of view :—

(*a*) Marriage is necessary

i. to secure a Dharmapatnī or help-mate for the practice of Dharma and ii. for the perpetuation of one's Dharmic family.

(*b*) The would-be Dharmapatnī must be married early, so that her Dharmic training, which begins at marriage, may begin at the very time at which her intellect can begin to be seriously active.

(*c*) The husband must train and prepare the wife to become a Dharmapatnī and good spiritual soil for the procreation of Dharmic issue; and such training and preparation must be from a time long before consummation.

(*d*) Vairāgya, not satisfaction of lust, is an object of Hindu marriage.

(2) From the bride's point of view :—

(*a*) Marriage or Vivāha is for the girl what Upanayana is for the boy, and it is a necessary religious Samskāra (not a mere civil contract) by which the Hindu girl is initiated into the path of Dharmic activity.

(*b*) Vivāha must be performed at about the same time as that prescribed for Upanayana; and in any case Vivāha of the Brāhmana girl should not be postponed beyond the age of puberty.

(*c*) By Vivāha the husband becomes the Guru of the wife, and all the interests of the latter, both temporal and spiritual, are entrusted to the fostering care of the former.

(*d*) As Dharmapatnī the wife partakes of the fruits of all Dharmic Karmas of her lord (Pati) and her spiritual progress is ensured by her tenacious adherence to Pātivratyam.

(3) From the community's point of view :—

(*a*) The Śāstraic rules of the Hindu marriage are among the special rules of the Great Āryan Society, which have as their ultimate object the lofty spiritual emancipation of the members of the community.

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1. उत्पत्तिरेव विप्रस्य मूर्तिर्धर्मस्य शाश्वती ।
स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते ॥ Manu, I, 98.

(*b*) A chief object of the Hindu marriage is to make the realisation of the ultimate end possible for both the sexes in the community.

(*c*) A strict observance of the Hindu marriage rules will alone bring about the necessary Dharmic preparation and the spiritual purification of the soil-side of the great Hindu community to enable the rising and flourishing of great Dharmic and spiritual souls in the community, who will truly work for the uplifting of all.

(*d*) It is the direct interest of the true Hindu, and the indirect interest of the rest of all humanity, to see that the Śāstraic Āryan type of the Hindu marriage is preserved in the Brāhmana community at least.

CHAPTER XXI.

THE HINDU MARRIED LIFE.

The social reformer.

1. The conclusions with which we closed the last chapter cannot, of course, find favour with the modern social reformer who has got his own pet ideas and stock objections which, in his opinion, are quite infallible and unimpeachable. The only ideal he can understand and recognise is the ideal of all-round worldly happiness, individual and collective, though in fact limited and conditioned. To his mind, what is called 'absolute, spiritual bliss' can be no-where except in the crazy imagination of some of those in fools' paradise, and Mōksha is but a name for some non-existent dreamy state of being. The reformer's mind is full of thoughts only of the immediate present, and his intellect is all spent in planning the best way of making the most of his present life on earth for securing worldly happiness. His ideas of marriage are all shaped accordingly; and marriage is meaningless to him if it has no reference to an adult woman who alone can, according to him, make a happy home. His ever sensual fancy is attracted naturally by the systems of social polity under which marriage-union implies immediate carnal union also. He has no regard for Dharma, much less for Dharmic training. He has no real belief in a future existence, and he is not therefore concerned with the means or Upāyas for making the future bright and blissful. He thinks he has come to earth-life as man merely to enjoy and to suffer, and not to train himself for a future noble life, much less with a view to have final liberation. Being largely influenced by the new civilisation of the material west, he shrugs and laughs when he is told that the Hindu marriage is a religious Samskāra and that the Hindu wife is a Dharmapatnī. He shudders at the ideas of early marriage of girls, and of life-long widowhood of some unhappy women. He sincerely pities the Hindu womanhood for the various restraints on freedom, which seem to be quite against his conception of natural justice. He is perfectly convinced that the Śāstraic rules which curtail the liberties of the fair sex in the community are only the dishonest concoctions of the 'man' to serve his own selfish ends. He feels that the Śāstras must be thrown overboard or at least modified to meet the "changing needs of modern society".

Peculiar position of the Brāhmana.

2. Much fallen though the modern Hindu community may be and the present condition of its members considerably different from that of their ancestors, the rules for the training of the Hindus *as such* are the same, and it is blindness to say that such rules can be changed by us according to the altered conditions and circumstances of the times. However ill-managed the Model School may be, the rules of its conduct are unalterable, especially of that class of the School in which discipline and training are intended to be typical. This is the reason why the Brāhmanas are seen even to-day to observe, more or less strictly, the ancient rules of true Hindu marriage. It is this persistent kind of observance that is sought to be knocked on the head by our 'reforming' friends. The Brāhmanas, after all, form but a small negligible fraction of the Hindu community, but still they will not be let alone. The reformers would not think of any reform regarding, or necessary for, the other classes of the community until they have done away with the Brāhmana. What a holy work! Should they not at least consider how it is that the Brāhmana has so become a special object of their attention, or what is there in him that gives him so much importance? If in regard to capacity there be no difference between the Brāhmana and the others, why not the reformer try to improve the country and the nation by working for and among such others who are over 97 per cent. of the Hindu community? Why should he take his cudgel in particular against the head of the poor meek Brāhmana? If he would admit on the other hand that importance is attached to the Brāhmana because of his superior capacity, why can he not, as remarked elsewhere, calmly consider then whether this superior capacity is not due to the special features of the origin, training and life of the Brāhmana and whether such capacity can continue to be so superior if the reformers' ways were followed.

Position of the Hindu wife.

3. The Ideal Brāhmana is the one whose body and mind have undergone the prescribed Vēdic purification (Samskāra) from the very moment of his conception (Garbhādhāna) in his mother's womb, who is made to undergo further prescribed purifications throughout,[1] and who, by reason of exceptional Samskāras and disciplined Niyamas and training, helps the world as its true teacher and himself attains Mōksha in the end, after having passed through even the final stage of absolute renunciation or Samnyāsa open to him alone under the Śāstra. So as to be fit to bear such a would-be true Brāhmana, his mother must herself

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1. वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम् ।
कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥ Manu, II, 26.

be, long before she can conceive him, properly prepared and purified in mind and body. The onerous duty of such preparation of the purified mother is entrusted to the father at his marriage with her. It is not merely physical preparation, but more a Dharmic and spiritual one, not easy of comprehension by the non-Hindu and by many of the present-day Hindus too. The coming Jeeva is first conceived by the father and sojourns in his body for about two months before the mother receives him. For the due preservation and development of Brāhmanyam in the Jeeva both the places of sojourn, the father and the mother, must be in a condition of *similar* purity. As regards the father, the Dharmic purification of his nature is considerably effected before-hand in the course of his training as Brahmachārī under his Guru. He, in his turn, on his marriage, takes charge of the Dharmic preparation of his young wife so as to make her in time the properly qualified Dharmic mother. This certainly implies, as repeatedly said before, that the marriage of the girl should take place long before consummation. As the Dharmic condition of both the parents should be *similarly* pure, it is necessary that the training of the wife should be so conducted as to make her inner nature exactly one with the inner nature of the husband, and in no way dissimilar. Such a training can be given only by the husband and by no other. The husband and the wife together participate in the performance of the same act or acts of Dharma, and their co-operation in such joint performance ought to be complete and hearty. The husband is required to take his wife along his own prescribed line of Dharmic advancement. The position assigned to the wife in the Hindu home is one of Dharmic equality with the husband, so much so that the latter cannot perform many of the elevating Dharmic acts unless in company with his wife. In true Dharmic spirit, the husband and the wife are one in the eye of the Hindu. They feel alike, act alike and rise alike towards the goal which is the same; only, their bodies are different. It is when such one-ness is unshakably established between the husband and the wife, the conjoint spiritual force of the true Hindu union of marriage will be really felt by all. The real value of the Hindu marriage and the empty hollowness of other marriages will then be clear to all. The Hindu couple truly united by the bond of Dharmic and spiritual oneness can bring into human existence any kind of noble souls according as they may choose. Being fully and equally prompted by Dharmic interests and spiritual aspirations, the couple may, for the helping of the world, by duly following the prescribed rules of Śāstraic action or Kriyā called 'Samāvēśanam', procreate either a Śrōtriya, or a Rishi, or even a Dēva, as may be thought necessary or desirable.

Samāvēśana.

4. A word in parenthesis may be said about Samāvēśana which is most grossly misunderstood by the leaders of the modern Hindu social reform movement. They mistake the three nights referred to in connection therewith for the first three nights of the marriage celebration itself and argue that the girl must be fit for physical union at the time of the marriage. It will be interesting to know what the reformers would say about the longer periods mentioned in the same connection. For instance, one year is fixed as the period of Samāvēśana for bringing into existence a Dēva. Does it mean that the marriage celebration should be conducted for one full year? What the Śāstra means by Samāvēśanakriyā is this :—Just before Garbhādhāna, whenever it may be intended to be had, the married couple, of whom the wife has already had ample Dharmic training under the husband since marriage, may, relying on the Dharmic and moral strength of their cultured determination, lie together in the same place for a fixed number of nights in the spirit of austere devotion without the least thought of sexual union, and then, that is to say, after the lapse of the prescribed number of nights, think of such union and consequent procreation. The Śāstra says that the longer the period of such close proximity without any idea of least lustful contamination the greater and nobler will be the son born of the subsequent union. The Purōhit of the modern Hindu knows too well what it means to enforce in these days the rule of Samāvēśanam before Garbhādhanam, and has therefore wisely preferred to have the Mantra alone recited along with the Mantras of marriage proper at a time when there could be no mischief or violation perpetrated offending the letter of the Śāstra. It must be borne in mind that the direction in regard to Samāvēśana is found in Prayōga Granthas not as part of Vivāhaprakarana, but Garbhādhānaprakarana.

Oneness and Wife's Ātmanivedanam.

5. The Dharmic oneness of the Hindu wife with her husband is not a mere idea, nor in name, but is verily experienced in life. In the well-known Pativratam of the Hindu wife, the husband (Pati) is not only adored by her as her supreme Lord and Saviour but is actually realised by her as her very innermost Self (Antarātmā). Absolute dedication of one's own self (Ātma-nivēdanam) to, that is to say, complete merging of one's Self in the Self of, the adored being is the highest form of Bhakti or devotion. The seed of this loftiest kind of devotion is sown in the opening mind of the girl at her Vivāha by her being actually *gifted* away (Dānam) to her husband, and by the husband actually being worshipped (Vishnu Poojā) as the highest Ideal Self by her father himself. Ātma-nivēdanam to the Supreme Self thus indicated at marriage has only to be consciously realised by the wife by virtue of her training under her lord. This ideal type of

Hindu marriage or Vivāha by gift of a young girl is preserved in the Brāhmana community in particular for the reasons, among others, that under the Śāstra the Brāhmana alone can receive a gift (Pratigraha is an exclusive function of the Brāhmana), that a gift can be only of a young girl, and that the Brāhmana, being a teacher by birthright, can alone most fitly be a party to the girl's Śāstraic Vivāha which is in the place of Upanayana for her in which her lord husband becomes her Guru also.

Permanency of the Hindu Marriage.

6. As in the case of a pupil or Śishya there is no salvation possible except through his Guru, so in the case of the wife salvation is possible only through her lord or Pati. The relationship of husband and wife, especially in the three higher castes where a binding tie of the spiritual kind is brought about by religious Samskāra with Vēdic Mantras, is permanent and unseverable, and it subsists ordinarily through several lives until the object of the spiritual union is either secured by fulfilment or frustrated by persistent misconduct. This is one of the many reasons why the Hindu widow is prohibited from marrying again. The widow is directed to spend the remaining period of her life, short or long, in renunciation and devotion with a view to facilitate her rejoining her lord again for making further spiritual progress. The permanency of the Hindu marriage-tie and the one-ness of the Hindu wife with her lord have been recognised and acted upon to such an extraordinary extent that even voluntary self-immolation by the Satee has been possible in this ancient Dharmic land. The true aims and feelings of the genuine Hindu cannot be conceived, much less comprehended, by others, and the views often expressed in ignorance by some of these latter, whether non-Hindus or mere Hindus-in-form, touching our ancient institutions and customs deserve only to be ignored. The one who rightly understands the true meaning and import of the ideal Hindu marriage knows really that the childish and irresponsible attempt of the misinformed and perverted reformer to bring about in the Brāhmana community itself post-puberty marriages and widow-remarriages is virtually an attempt, in aid of Kali-Purusha, to completely do away with the ideal Hindu society by "shoving a dynamite cartridge into it", to borrow the words of a Mahārājādhirāja used in a similar context.

The Status of the Hindu Woman.

7. There is generally a vague misconception among a large number of the English-educated Hindus regarding the true status of the married woman in the Hindu household. Those who have had anti-Hindu culture alone, without the least benefit of right Hindu training and without being aware of the Śāstraic declarations regarding the position of the Āryan woman, have been easily led by interested non-Hindus into a false notion that

the Hindu woman is no better than a mere chattel, a child-bearing machine, that she is of a class kept depressed by the selfish male section of the community, and that it is the duty of all right-thinking men to take steps to raise her to the position of freedom and independence enjoyed by her sisters of the modern civilised societies of the west. The facts however are exactly the reverse. It is plain truth to say that of all the women of the world it is the Hindu woman that enjoys greatest freedom and possesses largest rights and privileges. In the first place, the Hindu woman is not subjected to physical restraint, seclusion and confinement as the Mussalman Pardanishin ladies are subjected to. The Hindu woman can freely appear in public and move in desirable circles of friends, relations and even strangers consistently with her honour and position in life. Her legal rights to her own properties (Strīdhanam) are in fact full and absolute, altogether uncontrollable by others including even her husband. It is well-known that in England, the much-boasted land of freedom, women never enjoyed such absolute rights, as may be inferred fromt the several Married Women's Property Act and other Acts of the British Legislature. In the Hindu household it is the lady of the house that is in full charge of the management of the household affairs. The husband, the lord of the house, is made to confine his attention to his Dharmic and spiritual duties alone, and to his out-door legitimate sources of income, if any. It is a well-known fact that, when a lady of the house is about to die leaving her husband, a coin is made to pass from the palm of the dying wife to the husband indicating, by way of symbol, that the surviving husband takes charge of the earthly possessions of the household from her as she is about to pass away. In modern times, the husband has generally, at least in many cases, no Dharmic and spiritual training; and earthly possessions looming large in his materialistic eyes are by himself closely clung to and personally managed. The present-day deprivation of the Hindu wife of her right of possession and management of the household, properties and income is due chiefly to the husband's anti-Hindu training and partly to his failure to train the wife in time to have clear notions of her duties as wife and be able to take up the management of the household and its properties usefully and well. The husband himself, according to the Śāstra, can do no Dharmic act which may imply any the slightest sacrifice or expense without the consent and co-operation of his wife. She is an equal partaker of the merits or Punyams in all the husband's Dharmic Karmas, but has no share in his sins. On the other hand, the husband, because of his duty to prevent the wife from committing sins, is declared an equal partner with the wife in the latter's sins, and he is no partner in her merits (Punyams). The Śāstra in many respects appears to be exceptionally

partial to the womankind. And stress is laid, as mentioned in the last paragraph, on the oneness of the husband and the wife so much so that it is impossible to say that the wife is inferior to the husband in any particular, whether of the mundane character or in respect of their future hopes and possibilities.

Plurality of Wives.

8. By her very nature, woman is physically weak and psychically emotional; whereas man is by nature physically strong and psychically intellectual. Mōksha being the ultimate goal of all, and Jñāna being the only means for attaining Mōksha, Jñāna has to be secured by all including women. Jñāna can be secured only through strong intellect. Mere emotion unguided by intellect can never reach Jñāna. So, the Śāstra, in order to give the woman a physically strong and psychically intellectual protector and guide, among other reasons, has declared the marriage Samskāra or Vivāha absolutely necessary for all women. On the side of the male, no such necessity is so declared, because man can stand on his own legs and remain single all through life and attain Mōksha. Taking the community as a whole, we may presume that the population is the same on the male-side and on the female-side, though sometimes the census figures show a preponderance of the female element. Let us suppose that the Hindu community consists of 200 millions of people, of whom 100 millions are males and 100 millions are females. All the 100 millions of females have to be married, whereas many among the 100 millions of males, say five millions, may prefer to remain unmarried, at least for the reason in many cases that they cannot afford to marry. So, 100 millions of females have to be married among 95 millions of males, and it must necessarily happen therefore that a few at least among the 95 millions of men should be given more than one wife each. As the relationship between the husband and the wife is a relationship of Guru and Śishya, it is but proper and justifiable that some Gurus may have a plurality of Śishyas. Plurality of wives should not be considered to be as bad as plurality of husbands. Whatever may be the number of wives, they all enter into the family (Gōtra) of the husband, and the Dharmic training they may have under the common husband remains definite and clear. The parentage of the several children born of them all is also definitely ascertained. Each child knows who the father is and who the mother is. The father's family Dharma to be adopted by the issue is also definite. In the case of plurality of wives therefore there could be no cause for confusion at all in the fixing of the parentage and the family Dharma. It will be altogether different in the case of a plurality of husbands. In this, the parentage of the issue will be quite indeterminable. Only the mother can be known, not the father, nor the kind of parental Dharma to be followed by the issue.

Further, in the interest of the progress of the community as a whole by way of the increase of its population, plurality of wives alone can be justified, never plurality of husbands. One man with a hundred wives may bring into existence one hundred children in a year. On the other hand, one woman with a hundred husbands cannot bring forth more than one child in a year. The Śāstra therefore, considering the question from all points of view, permits (but never directs or recommends) plurality of wives in certain cases.

One more Reason for prohibiting Widow Re-marriage.

9. Again, if every one of the females in the community should be married, and that among a lesser number of males, more than one chance of marriage should not be given to any female at all; and if unfortunately that one chance given in any particular case ended in early widowhood, the young widow should be necessarily made to put up with her miserable lot in justice to, and in the interest of, the remaining members of the female section of the community who have yet to be married. The present day Indian Social Reformers, who blindly advocate widow-remarriage, are virtually attempting to deprive unmarried girls even of their single chance of marriage. The pitiable plight of the young widow attracts their attention more than that of such poor unmarried girls. If such reformers would with open eyes see the condition of women in the communities where widow-remarriage freely obtains, they would shed tears at the lot of grown-up maidens who are by such remarrying widows deprived of their chances of marriage altogether and who in consequence in many cases have been led into objectionable ways of depraved life. The reformers should learn to know that, if bare justice should be done to every female in the community by giving her one chance for married life, widows should be absolutely prohibited from marrying again. It may be said that as plurality of wives is a necessary evil in some cases to be put up with in the general interest of the whole community, so is also life-widowhood another necessary evil impossible of rectification. To us Hindus, who have faith in the working of the Laws of Karma and Re-incarnation, life-long widowhood is only a mode of serious punishment inflicted on the poor widow for some grievous sin of hers committed in a previous life. We all *do* pity her lot now, but at the same time we cannot fully relieve her. When a man is by the Judge sentenced to a long term of imprisonment, the lookers-on may, many of them, feel sorry for the man; but they cannot prevent him being hand-cuffed and taken to the jail. If they do attempt any such prevention, they would be themselves punished for the attempt. The Reformers' attempt to relieve widows by advocating re-marriage is just the same.

10. It cannot be said that reform is altogether uncalled for. Necessity for right reform is indeed immense, but lies elsewhere. The modern reformer, if he really means to be of service to his country and to the people of his community, may turn all his influence and eloquence to good account by putting a stop to the woeful un-Hindu practice of young boys marrying before their studentship is over. The modern-day mixing together of Brahmacharyam and Gārhasthyam in the same individual is at the root of many of the evils in the modern Hindu society. Under the Śāstra, only the one who has completed his course of study (Snātaka) is allowed to marry. Brahmacharyam, in its ordinary sense, is incompatible with married life and they cannot co-exist together. There are untold evils arising out of the circumstance that many of the college and school students now are also husbands and fathers at home; and the distractions to which they are naturally subject are indeed extremely harmful in respect of their both intellectual and physical developments. It is really difficult in the case of at least some to stand, at an young age, the hard test of enforced intellectual strain and unchecked bodily drain at the same time. Early widow-hood of girls is largely traceable to this modern-day evil which is in main accountable for the premature death of many of the Hindu boy-husbands, and the true helper of the community must strive to eradicate this evil by the right method, and not by hunting after alien remedies which are in truth greater evils still. Again, consider the grand old ideal of Hindu marriage which creates true relationship of Guru and Śishya between husband and wife and look at the modern horrid spectacle of an ignorant schoolboy being bargained for and made to receive the hand of a helpless girl and undergo the farce of being worshipped as the all-knowing Vishnu by the father of the girl. Real reform ought to begin with the boy. Educate the boy thoroughly. Allow him to reform his own ideas of life and its aims in the best light of his completed education, and then, in order to enable him to put to practical use in actual life his such ideas for the good of all, give him a girl who will be properly trained by him to be his helpmate and partner in life in the manner best suitable to his own views and line of advancement. This means evidently that the husband must be, at the time of his marriage, say, between 23 and 27 years of age, taking into account roughly the likely period of education, while the girl will be then 8 to 12 years old, there being thus a difference of about 15 years in age. This will be in perfect accord with the Śāstra.[1] No question of any disparity in age will arise if the truths about our own ances-

True Reform.

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1. चतुर्थमायुषो भागमुषित्वाद्यं गुरौ द्विजः ।
द्वितीयमायुषो भागं कृतदारो गृहे वसेत् ॥ Manu, IV, 1.

tors who were undoubtedly better-bodied and better-spirited than we, the truths about the human constitution in general and also those about what actually obtains in the so-called highest civilized countries of the modern world, are all well considered. It is only such a grown-up and fully educated young man that can truly realise his grave responsibilities as Guru and husband of the girl entrusted to his fostering care and helpful guidance. His chief concern will be the bringing up of his life-partner to the position of an ideal wife. His culture and training under his own Guru are a sufficient guarantee to prevent him from misusing his young partner and spoiling the true object of matrimonial union. He knows that the purpose of Hindu marriage is much higher than mere low carnal pleasure. Actual Śāstraic Samāvēśanam of any description will be also possible in his case. Many of the modern-day Hindu community cannot quite agree in this view, for they have fallen too low to recognize even the possibility of the view being correct.

Training of the Hindu Wife.

11. The first business of the Hindu husband, to say again, is that of the Guru, and he must teach his young wife in the fundamentals of religion including Dharma and ethics.[1] The girl's knowledge of the three R's, whether secured under the husband or already had under her parents' training, and her latterly acquired higher knowledge should all be turned to the best use by way of comprehending thoroughly and carrying out successfully and agreeably to her lord her Dharmic and house-hold duties in proper exercise of her cultured discretion and disciplined freedom, and by way of clearing the ground gradually, under the wholesome and enlightening guidance of her lord, for her own attaining true Ātma-Jñāna also in the end. This is true female education and freedom in the eye of the Hindu, *not* university education nor platform-speaking, not indiscriminate moving with males nor demonstrative appearance in public.

12. We may be asked this pertinent question:—The Hindu ideal of marriage may be lofty indeed. It is no doubt desirable that men

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त्रिंशद्वर्षोद्वहेत् कन्यां हृद्यां द्वादशवार्षिकीम् ।
त्र्यष्टवर्षोऽष्टवर्षां वा धर्मे सीदति सत्वरः ॥ Manu, IX, 94.

1. It will be seen from the following passage that the husband is to teach the girl-wife also how she should conduct herself in her period of menstruation, telling her clearly that she should not then do certain things which are declared prohibited in the Brāhmana-portion of the Vēda. In as much as even this has to be taught by the husband, we can clearly be satisfied that Vivāha or marriage ought to take place before the girl attains puberty :—

यदा मलवासाः स्यादथैनां ब्राह्मणप्रतिषिद्धानि कर्माणि संशास्ति यां मलवद्वाससमित्येतानि । [व्याख्या—पतिरेव संशास्ति] Āpastamba Gṛihya Sūtra.

should marry only after completing their education. Suppose, adopting this wholesome rule of conduct, all unmarried students now make up their minds to wait till the completion of their studies. If we at the same time insist that the Brāhmana girl should be married in any case before puberty, are we not involved in a real difficulty? Considering the large number of girls remaining to be married immediately, where can we find the adequate number of fully educated young men who remain unmarried, and that in quarters where alone selection could be made? It is indeed a difficult problem to solve. This difficulty we have brought on ourselves by persistent violation of the Śāstraic provision for some generations. It is only just that we find ourselves now in a real fix. The question for us is whether we may, in the hopelessness of the situation, continue to allow the society to drift, as it may, along the downward course of ignorance and materialistic degradation, or whether we may, gathering up our energies still available, try to save this ancient community of true civilization and loftiest spiritual aspirations from its perilous condition by finding out some way out of the difficulty. Of course, the mischief wrought in the course of generations cannot be annulled in a day. Persistent efforts in the right direction must be made, also in the course of generations no doubt, whenever there are opportunities and facilities for such efforts being successfully made. Improvement in this direction can be effected only gradually and in slow degrees. We may be sure that such improvement cannot be impossible, if we can induce ourselves to give up some at least of our mistaken notions of the standard of test we have in these days raised for the selection of the bridegroom. The difficulty, after all, may not be so hard of solution as feared, if it should be approached in the right spirit by genuine Dharmic intellects available largely in the best sections of the Hindu community even now.

A difficulty.

13. We cannot be too careful about the due preservation of the purity of the life of the Grihastha (householder) and of his Dharmapatnī. It is upon the purity of the Hindu home and the due fulfilment of Grihastha Dharma depend the purity and the well-being of the whole Hindu community. It is the Grihastha that is the main support of all, of whatever Āśrama in the community, and his influence in it is practically immense. The Brahmachārī and the final Āśramī Samnyāsī who both can possess no property have to be maintained by the Grihastha. A good deal depends upon the kind of food supplied and upon the condition and nature of the man who supplies it. This simple truth is not remembered in our days. If Brahmacharyam and Samnyāsa have to be kept up in their ideal purity and

Importance of Grihasthāśrama.

Dharmic efficiency, the Grihastha ought to continue to be Dharmically helpful and spiritually pure. If true Brahmachārī or genuine Samnyāsīs are difficult to be found in these days, this is also because the Grihastha of the day has considerably fallen, and his life and doings are not much conducive to the due preservation of purity in the life and conduct of the other Āśramīs. The third Āśrama prescribed by the Śāstra, namely, Vānaprastha (retirement to the forest) is only, as shown before, the intermediate stage of preparation through which the Grihastha is intended to pass to enable him to successfully enter on the final stage of Samnyāsa. Hindu sociology has thus in main to do only with the second stage of life, Gārhasthyam. The modern-day doubts in Hindu sociology and apprehension of difficulty in the actual working of the Śāstraic rules of conduct all arise chiefly in reference to the married life of the Hindu. If such doubts and apprehensions regarding the Hindu Gārhasthyam are cleared by right knowledge of the Vēda-Śāstra, the Dharmic well-being of the whole community will be indeed secure.

Conclusion.

14. Thus, we have been able to find, particularly by studying the systems of the caste and Āśrama Dharmas, though imperfectly, that not only is this universe being guided by the Divine Hand along the path of steady progress, but also there are in that path clearly visible four distinct stages, each such stage possessing its own peculiarities. Traces of these four stages of progress are, to state once more, discernible in the Lōkas of this universe, in the nations, in the classes, and even in the individual man. We should be, in fact, happy to find that we are indeed in a world of Law. The Great Lord, having in view the manifold and immense operations of this universal Law, has prescribed, for our own use and indirectly for the use of the world at large, a kind of social fabric which stood firm and erect so long as faith in such Law and faith in the wisdom of the Supreme One remained strong. Unfortunately, at present, such faith is being shaken by growing ignorance from within and destructive influences from without. Most of the domestic miseries in our families, and evils in our society, which are ignorantly attributed to the inherent nature of our ancient systems, are but the direct results of such blind ignorance and such ruinous influences. Still, these can only shake, and not destroy altogether, that faith. For, a Law which is eternal and universal in its application can never cease to be and, whatever may be man's ignorance about it, whatever may be man's prejudices against recognising it, the Law will go on asserting itself, and it compels man to realise now and then the truth that human society cannot progress onwards unless it is built upon the firm rocky foundation of that universal Law. It is that Law that is variously described in the Hindu Śāstras and dexterously applied in the wonderfully

well-adjusted and beautifully organised scheme of the Great Āryan Hindu sociology and civilisation. It is the want of a proper study of such Śāstras, and the want of faith in the words of those who have truly studied and followed them in life, that largely account for the ever-growing misconceptions of the modern day which threaten to make the exceptional, lofty merit of the Hindu genius slowly vanish from the sight of the world. But the Lord is ever ready to save this one Universal Faith and its true votaries, this true civilisation and its Dharmic ways, however much the puny man may take it into his little head to thwart the ways of the Lord.

CHAPTER XXII.

PURITY.

Control of body and mind.

1. To ensure the slightest advance in the path of spiritual progress the aspirant has primarily to secure effective control of the body and its senses and also of the mind and its operations.[1] To secure it, however, it is necessary to make the body and the mind very much pure and free from contamination. Thoughts of dirty sensuality, of loose frivolity and such like, must be scrupulously shut out from the mind. One ought to be very careful about his company, his books and his moral environments. In the same way, one cannot be too careful about the kind of food he is taking, the bodily habits he is contracting and the physical surroundings amidst which he has to be living and working. We have to be even more careful about our bodies than about our minds. If the body is contaminated, the mind refuses to think good thoughts. No doubt, the mind acts on the body, but the body itself is considerably influencing the mind. If either of them is damaged or rusty, neither of them can be used properly or even controlled.

Bodily purity.

2. What is commonly known as 'bodily purity' is rather difficult to understand, because the body is in truth ever impure. Generally speaking, whatever changes is not pure. That which changes from within is doubtless impure, and the animal body is ever-changing from within. Whatever is taken into the body, whether food, water or air, is part of it assimilated, and part thrown out as refuse in a contaminated condition. Till the actual throwing out, this refuse is, of necessity, retained in the body. The existence of the urinal bladder and of the larger intestines is a necessary evil, intended to avoid constant nuisance. The body is the temporary, perishable house or Āyatanam occupied by the Soul for a purpose. There can be no occupied house, however neat it may be said to be, without its lumber room, its gutter, urinal and privy. Dirt cannot but constantly gather. Only, it should be removed at regular intervals. To remove it then and there at all times cannot be possible or convenient and is out of question. Neatness does not mean "the scavenger always coming and going". As is

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1. तस्माद्ब्रह्मविजिज्ञासुना बाह्यान्तःकरणसमाधानलक्षणं परमं तपःसाधनमनुष्ठेयमिति प्रकरणार्थः । Tait. Bhāshya.

the house, so is the body therefore unclean in some part of it at most times. Even if the gutter and the privy are just cleared, there are in the very kitchen the things that make the privy unclean in a few hours. The bladder and the intestines may be empty for a time, but preparation is going on in the blood and in the stomach to fill them up soon. Further, gaseous impurity is always formed in the body, which necessitates among other processes, the unceasing respiratory activity of the lungs. So, "bodily purity" is a thing that cannot be. Though in fact meaningless from the point of view of the absolute truth, the term "bodily purity", relatively speaking, has a meaning for the owner of the body. As in the case of house neatness, "bodily purity" means such cleanliness as to allow of

(*a*) the owner being untouched by anything unclean, wherever he may be functioning in it, and being not hindered in his legitimate work by any influence of contamination,

(*b*) his dependants, who may work in it for him, being so untouched and unhindered, and

(*c*) so also, his friends who may happen to visit him.

Here, the owner is the individual soul, the lord of the body. His dependants are the mind and the senses, the instruments of cognition, sensation and action, and also the five-fold life-currents, known to the Hindu under the name 'Panchaprānāḥ'. His friends are other souls in similar bodies. The object, to put it in other words, of preserving possible purity in the body is two-fold :—

(*a*) The body must not be offensive or in any manner repulsive to any.

(*b*) It must possess or afford convenient facilities for the due carrying out of the Dharmic business of the owner and his dependants, the due fulfilment of the purpose for which the Soul appears to have come into the body with all his retinue.

To have such object actually secured, the Śāstras prescribe some definite directions.

Āchāras.

3. The emptying of the urinal bladder and the clearing of the intestines ought to be regular and should be followed by a scrupulous observance of the Āryan rule of Śoucha or purification. Śoucha costs nothing, and it takes no appreciable time ; and the few minutes spent in proper Śoucha are not misspent, because of the immense benefit following. It is slovenliness not to obey the necessary and wholesome Śouchavidhi. The non-Āryan horridness of the new civilization, the imported barbarism of being unwashed, it is feared, has begun to make its way slowly into some blind

sections of the Hindu Āryan community itself. The astounding spectacle of the grown-up Brāhmanā student of the school and the college hurriedly pissing on the road-side with no more thought of it than of his out-going breath is not infrequent. God knows what the Hindu parent at home is doing and what the Hindu teachers of even the so-called Hindu educational institutions are doing. The teacher in such institutions is, of course, not paid to give a Hindu training to his Hindu pupil. The spirit of the Hindu faith is however that there ought to be no wordly remuneration for the training of the Āryan pupil in the ways of the Sanātana Dharma. Let all (teacher, parent and all) take pity on the poor neglected youth and try, each according to his light, to slowly reguide the rising Hindu along the world-old path of Āryan purity. If a few at least of the modern educated Hindu gentlemen of real merit in each place should recapitulate, revise and improve in their open minds their cultured ideas of cleanliness and hygiene in the light of the wholesome Śāstraic injunctions, both mandatory and prohibitive, regarding Śoucha, Dantadhāvana, Mukhaprakshālana, Padaprakshālana or constant washing of feet and forearms specially on returning home from outside, Āchamana, Snāna and Prāṇāyāma (it is unnecessary to explain these terms to the Hindu reader), and guide the innocent youth slowly on towards the steady, gradual adoption in life of at least the most patent kinds of the important and necessary items of the true Hindu Āchāra, the prescribed means of retaining the physical purity of this ancient community, all along noted for its exceptional Sadāchāra, will have been soon re-established. It is needless to say, of course, that some of us among the elders themselves may have to properly inform and train ourselves first before we can begin to guide and train the younger people. It is not intended to detail here the Āchāras prescribed by the Hindu Seers. Śāstraic works dealing with such Āchāras are available everywhere. Only, willing readers and faithful followers are wanted. Many of the present-day Hindus have forgotten even the fundamental rules to be observed in regard to the purification of the body and also the preservation of the means for such purification (I may instance the latter part of the remark by pointing out that people, in utter disregard of even the rudiments of right conduct, are making river bath in many places almost impossible for all by wilfully contaminating both the water and the precincts of the river).

Clothing.

4. One word about clothing is necessary to be said. The clothing must be simple, national and pure. The higher caste Hindu should, at least as far as possible under the present conditions, refrain from wearing any cloth brought in by the washerman without having it washed again at home. It must be

remembered that a lot of impurity is attached to the whitelooking cloths newly so brought. Call to your mind for a moment that the washerman, not to speak of the general unclean habits of his class, takes cloths from all quarters, neat and dirty, puts them together, though not before our eyes, and perhaps also in the same pot for boiling, and has them dried anywhere without much of scruple or discrimination, and that the cloths of different people are often again bundled up together and, in many parts of the country, are carried on the backs of donkeys, and you will at once see that unrewashed whiteness is not necessarily purity but mostly filth. We may have much that is good to imitate from others; but why adopt their nastiness also? The imbedded contamination through electricity, magnetism and other unseen agencies in the whitelooking stuff brought in by the washerman is indeed immense, and it can be got rid of only by fresh washing.

Food.

5. Coming then to the question of 'food', it must be remembered that only such food should be taken as gives real-nourishment and strength to the body and clearness to the brain, the food that is declared 'Sâtwic' by the Śâstra. Irritating and intoxicating substances and animal food of every kind should be scrupulously avoided. If the brain matter is inundated with the essence of liquor, the inner man cannot sit on his brain-seat with stability or convenience and issue orders for good, cogent states of mind. If the body is supplied with animal food, the sensual brutality impressed on every particle of the flesh is also taken in, and it is not surprising that the habitual flesh-eater is in full possession of brutal strength, spirits and desires. For a similar reason, the Brāhmana, who is intended for reaching the highest Ideal, is asked not to use even certain vegetables. Our great Rishis have analysed the vegetable creation and found that certain plants are ensouled by most depraved natures and possess properties which are quite prejudicial and dangerous to the spiritual aspirant. The vegetables which are declared to contain narcotic material and may damp intellectual activity, or which may stimulate sensual emotions, should not be used. Over-eating and over-fasting, eating too often in the day and eating at irregular intervals, should also all be avoided. Again, as far as possible, one should carefully refrain from messing in the common hotel and in mixed company. There is a special reason for the Hindu to observe this rule which, no doubt, may sound strange to the ear of the non-Hindu. The rule has its origin in the exceptional Hindu notion of the purpose of life. The ultimate end of the constantly recurring Janma or incarnation of the individual Soul is the realisation of one's own Sat-chit-ānanda Swaroopa or Divinity of the Self. The safe preservation of the body being intended and necessary for the training of the

individual towards such realisation of the Divine State of Existence, supply of food to the body, which is necessary for such preservation (we should all only eat to live), is rightly considered by the Hindu as an offering to the inmost Divine Being who enlivens the body through the five-fold currents of life (Panchaprānāh). The very preparation of food and even its service on the leaf ought to be intended as for such offering (Nivēdanam), and also its appropriation by the eater ought to be wholly considered as Pranāhuti itself. The food in the ordinary hotel is prepared and served certainly not for Nivēdanam or Pranāhuti, but for money and profit alone. One who eats of the hotel keeper eats not food for 'self-assimilation' in the true sense of the term, but eats verily mercenary stuff full of the elements of commerciality and the spirit of bargaining. Even good food prepared at home may become contaminated by several causes, such as undesirable touch, close proximity or even sight. The evil consequences of bad magnetism and contamination through the medium of air and even ray of light are well discerned, and proper Śāstraic directions are given to avoid all such. If the body is fed with the kind of food prohibited by the Śāstra, the evil consequences will be soon patent in the conduct of the man. Even the most subtle effect of mental connection, such as the thought of ownership, is perceived. The old story of a Samnyāsī whose Bhikshā one day had been prepared out of the funds of a thief, and who soon after happened to commit theft himself, is only a striking illustration of the truth. The Śāstraic truth आहारशुद्धौ सत्त्वशुद्धिः is not meaningless and applies equally even to the physical food that we take in.

The Present-day Tendency.

6. Of course the modern-day Brāhmana boy-Vēdāntin, who has listened to a good many valuable religious lectures in the Presidency Town with some attention and care, does not mind such frivolous prohibitions. He has far outgrown the stage of obedience to any prohibitary rule regarding food and other things purely material. What does it matter whether his body, which is after all a filthy one, is supplied with this food or that food, this drink or that drink? Only his mind ought to be pure, and it is so really. It is nothing but stupidity and impudence on the part of the old fool of the village to be dictating to the rising young men of the family, who have had the advantage of the highest possible education on the most modern lines and who have thoroughly considered everything for themselves without leaving anything to be known from others. The old man, however, in pity for the young and intending, of course, their good, insists on pointing out that the truth is not known by them yet, though learned in a way no doubt. A little minute examination of the ways of some of the modern materially educated young Hindus (I do not forget that there are

still a large number of honourable exceptions) will show that their training has been one, not of controlling either mind or body, but of hopeless subjection or servitude. They have become the slaves of the body. They could be dragged any-where according to the dictates of the bodily tendencies. They do not know that the body is only a temporary residence for the purpose of experience, or that the inner frame (Sūkshma Śarīra), of which the mind forms part is but an instrument for such experience. They have, in their profound ignorance, identified themselves with the body and are not aware that they have any independent existence of their own. They have been consequently pandering to the requirements of the body, whatever such requirements may be, whether external or internal, whether good or bad, whether necessary or unnecessary. Their ideals are those, who, in their deluded eyes, are leading excellent physical lives. Being very easy of imitation, such ideals are immediately followed at least so far as the external appearance and habits of life are concerned. The deplorable result is that this holy Dharmic land of Bhārata is getting full of un-Hindu exhibitions such as cropped heads and crazy brains, flushed eyes and passioned looks, half-shaven faces and empty words, brutal desires and enervated bodies, trousered legs and booted feet. May the great Lord save this ancient land of true civilization and spirituality from the impending fall into barbaric sensuality and gross materiality, and preserve for its world-old purity and simplicity of Dharmic life!

Alliance.

7. Again, unbroken succession of pure physical heredity also leads to the sure preservation of physical purity. The traditional purity of particular groups of families that are guided more or less by the same kind of Śāstraic and Śishta Āchāras has been well-preserved intact by long insistence on marital connections only among such groups, so that there could be no room for any change or eradication of such Āchāras by bringing together incongruous natures. The inter-marriage question among the sub-castes has to be carefully considered from this point of view also. It is very important that, to preserve ideal physical purity among at least some notably pure families (Śishtakulams), their traditional Sadāchāras should be maintained in their pristine purity. We should not be blindly led away by the mistaken opinions of the non-Hindus and by what obtains among the non-Hindu nations. It should not be forgotten that strict preservation of purity by heredity is possible only among the Hindus and that because of the exceptional Hindu rule of Varnadharma which always follows the birth of the body.

Panchamas.

8. There is also another important matter to be seriously thought about in considering the question of physical purity. Life of sympathetic exclusiveness largely contributes

to the preservation of purity and to the prevention of the spread of contagious impurity. To have separate Agrahārams for the Brāhmanas who are directed to follow special disciplinary rules of the ideal Dharmic spiritual life, and separate quarters for the non-Brāhmin Hindus who are non-flesh eaters, far away from the unclean quarters of the flesh-eating communities largely of unclean professions also, is an absolute necessity. The Śāstraic directions regarding the keeping of definite distance between particular sets of people should not be ignored or slighted. Such keeping of distance is far from implying any hatred or insult towards the one who is kept at a distance. Ordinarily, the one who has bathed does not and should not allow himself to be touched by the one who has not bathed, even though this latter be a brother or even father. Even the much adored lady of the Brāhmana house is compelled to be in the outhouse for three days in the month, because of the periodical impurity of her body; and she is not allowed to come near. No question of hatred or insult or *depressing* ever arises in these cases. The one who really knows well the immense power of extension of contamination from some sources of impurity can alone understand the true spirit of the Śāstraic directions and prohibitions in this respect. The repulsive aura of the flesh-eaters and liquor-drinkers, some of whom often-times also freely handle the dead flesh of animal carcases, as in the case of many Panchamas, or whose hereditary profession is of the most nasty description, though a necessary one for the community, as in the case of the scavenger, or whose hereditary profession is the extraction and vending of spirituous liquors which actually make beasts of men, such as toddy-tappers and others, is indeed awful, and the Śāstraic provision that such people ought to be kept at a distance is only a safe provision intended to prevent the spreading of contamination in quarters where the opposite kind of influence is obtaining or at least intended to obtain by Śāstraic practice in Dharmic spiritual training. It is certainly not a provision for hating or depressing any class of the community; it is only a provision for the preservation of purity. That none should be insulted, hated or depressed is an often-heard rule of Śāstraic injunction. The Panchama is asked to be at a distance because of the inborn impurity of his body. Any amount of washing of the body with the best available soap and any clothing and decoration of it in the best up-to-date style cannot remove from it its inlaid filth that has originated from the deep-rooted contamination of filthy heredity. The provision for keeping the impure at a distance is, strictly speaking, a rule of segregation. It is the presence or the apprehension of the presence of contamination in the man that makes it necessary that he should be kept aloof. It is really a wonder that this simple truth, even in these days of plague-segregation, has escaped the attention of the present-day mighty intellects who pose themselves as leaders of

thought and harangue, in season and out of season, from the platform for 'elevating' the so-called depressed classes. Truly speaking, there are no depressed classes at all, and the elevation of the non-existent is only possible for those who hope to bombard by empty words. The modern-day mission for the elevation of the depressed classes is under a huge delusion, and has for its basis nothing but ignorance and mistake. That there is no similar rule of exclusion obtaining in other countries than India is, even if true, no argument against the rule in India. The rule of segregation obtains only in places not affected by pestilence, and it does not obtain in the affected areas themselves. In countries therefore where the tasting of flesh and liquor is not prohibited to any man, and where there is no seperate allotment of duties and professions in due consideration of the strict inevitable operation of the natural rule of heredity, the rule of keeping distance can, of course, have no meaning. The rule can have a meaning only among the Hindus. The short-sighted policy of the mission in attempting to level down the distinctly-organized Hindu nation to the indiscriminate plight of the modern-day material-bound nations of the world is highly injurious to the Dharmic and spiritual interests of the Hindu Community directly and indirectly of the whole humanity which has to look forward to the Hindu for true spiritual guidance. The only work of the mission therefore that is possible and even likely, as it is feared, is the unholy work of depressing the elevated, the spoiling of the purified. This work of destruction, the bringing down of people who have taken the trouble, in more lives than one, to ascend to some heights of spiritual elevation, is no doubt easy, only a push being necessary, and is easily done by the biassed and perhaps more by the unthinking.

Mental Purity.

9. We have so far seen, though of course cursorily, that the body, is, no doubt, ever impure, but that its purification to a large extent is necessary and possible, such purification having its own ways and means. The question next arising for consideration is whether the mind is pure or impure in itself. Being liable to change and possessing the quality of limitation, it cannot be said that the mind is in itself 'pure'. But still, purification of the mind is prescribed as a condition precedent to the reaching of the ultimate goal of existence. What is then meant by such mental purification? The mind has its existence between the inmost Soul above and the external body below. It is connected with the body below through the Indriyas, the instruments of sensation and action, the five Jñānēndriyas and the five Karmēndriyas. It is connected with the Soul above by the Ray of Ātmic Light which pervades it as its enlivening soul (Jeeva). The mind is said to be pure if turned upwards and inwards towards the Soul and impure if turned downwards and outwards towards the body. The Soul raises

it up; the body drags it down. When raised towards the Soul mental activity becomes rarified into the all-conscious state of infinite light; when dragged down towards the body, the mind gets densified into one of the hard, narrow, limited nature full of impurities or Dōshas. The chief object of the above-stated training in bodily purity is to prevent the body from domineering over the mind and dragging it down towards sensuality and ruin. The dragging down of the mind by the body is through the Indriyas. The Indriya-organs of the body are all outward-turned towards their respective objects or Vishayas. It is through Jñānēndriyas the mind receives impressions from the vast extended universe of varied nature, and through Karmēndriyas the mind translates its inner operations into outward actions in this universe. If the mind continuously panders to the cravings of the Indriyas, it itself becomes irremediably outward-turned, altogether away from the inmost Soul, and is characterised as Aśuddha (impure). If it does not yield to the temptations of the Indriyas, it becomes inward-turned, away from the sense objects, and is described as Śuddha (pure). Impure mind brings down the Jeeva to the state of sensual existence, making him hopelessly entangled in the dark labyrinth of misery-full pleasures of narrow individual life. Pure mind raises the Jeeva to his own supreme absolute Sat-Chit-Ānanda state of infinite existence. In itself rising with the Jeeva, the mind has to inevitably raise the tone and condition of the body with which it is inseparably connected through the Indriyas (by the tie of Prārabdhakarma). The antecedent bringing about of physical purity in the body considerably facilitates such raising.

Ātma ever Pure.

10. The connection of the Soul with the body is through the Panchaprānāh, the Mind and the Indriyas. These together make what is known as Sookshma Śarīra (subtile vehicle, being composed of elementary materials). The body is Sthoola Śarīra (dense vehicle, being composed of compound materials). Experience of good and evil is always with both, the Sookshma and the Sthoola Śarīras. There can be no such experience without either, because Sookshma Śarīra is the Instrument or Sādhana of experience, and the Sthoola Śarīra is the Abode or Āyatanam of experience. In the Āyatana is located the Sādhana. The Jeeva's experience is always by means of the Sādhana and on being in the Āyatana. But, Ātmā, meaning Pure Absolute Chit, cannot be said to *inhabit* the abode or Āyatana in the ordinary sense of the word. Being all pervasive, he may be said to be in the Āyatana, as indeed he is in the Sādhana also. What is really 'inhabiting' or 'being confined to' the Āyatana is Sookshma Śarīra, the Sādhana itself, being of course enlivened by the Jeeva, the Ray of the Divine Ātmic Light. Ātmā is himself considered as inhabiting the body,

because of his being identified (by ignorance) with the real tenant the Mind and its adherents that together form the Sookshma Sādhana. The *Jeeva* or individual Soul is but pure (Śuddha) *Ātmā as known through the mind* whose characteristic limitation creates the illusive appearance of separateness or individuality in Ātmā. If impurity is ever attributed to Ātmā, it is because of his mistaken identification with the ever impure body and mind. Ātmā, who is really beyond all conditions and limitations, is ever pure, through whatsoever medium he is realised. The precious stone imbedded in the *earth* can never be spoiled; and the lotus leaf though immersed in water is never touched by it. The absolute purity of Ātmā who is ever unattached can never be affected by any contamination of the non-Ātmā, the body or the mind.

What is purity ?

11. Purity, again, is 'consistency with Truth'. The only subsisting Truth, the ever-changeless reality, is Ātmā, as the world-old Religion reveals. The mind as well as the body are but the internal and the external expressions respectively of the one pure Self or Ātmā, the reality in all. The mind and the body are said to be pure if the expression is faithful, and impure if not so. Ātmā, as the Vēdas declare, being eternally in existence (Sat), all-conscious (Chit) and absolutely blissful (Ānanda), and being ever free and infinite, any mental or physical activity which tends to make him appear as finite and unfree, that is to say, as having only limited existence, imperfect knowledge and mixed happiness, reveals the impure condition of the mind and the body. On the other hand, any such activity which exhibits the inner Soul as one of limitless existence characterised also by perfect Jñāna and infinite bliss reveals the pure state of the mind and the body. Ātmā, being all-pure, the mind and the body are pure if they are agreeable to Ātmā, without trying, by their own involving tendencies, to imprison him within their own walls of limitation. The mind should be altogether unselfish, and all its promptings of actions should proceed from universal love and sympathy and never from any thought of the narrow, selfish kind. For the mind to be pure and to retain its purity, it must have proper control over the Indriyas and the body. For such control to be effective, the Indriyas must have been sufficiently trained to obey the mandates of the discriminative mind, and the body sufficiently purified to be able to move in the direction prescribed. To be brief, the term 'purity,' whether in mind or in body, has only one meaning and that is "agreeability to the real Divine Ātmā." To be briefer still, 'Purity' is identical with 'Divinity' and can never be anything but Divinity.

12. That a man is pure or otherwise can be inferred from his tastes. Tastes can be known from the man's appearance, words and deeds. Of these three, appearance and words may sooner reveal the tastes, but they may also often deceive. Taste is the external symbol of the man's true inner nature, whether of the sensual or of the intellectual or of the spiritual kind. If deterioration in taste should be avoided, or if the taste should be improved or refined, the inner qualities of the man should be bettered. There is absolutely no use in making show of good tastes. The root of bad taste should be cut. Mere cutting of the branches is useless. Fashion and tidiness and so also Vaidika—vēsha are all but vain deceiving shows, if the inside nature is impure. Improve the inner man, and his tastes will of themselves improve, and with these every external manifestation also. There is no good in attempting to clean leaf after leaf in a tree. Purify, manure and water the soil near, the root. Leaves, branches and all will shine in splendour. It must be remembered that the non-Hindu method is that of beautifying the outer man by daily shaving and so on, and that the Hindu method is just the reverse, namely, that of purifying the inner man by Satkarma, Upāsanā, Dhyāna and so forth. Proper Hindu Life is pure elevating inner life, with concomitant external life, with its purity shining forth in appearance, words and deeds *alike* (Avakratā)

A Few Words to the Hindu Youths in particular.

(1) In re *Appearance*—

Be national in appearance, preserve self-respect. Adopting others' appearance argues weakness. Imitation is not always good. Though it is now more than 150 years since Englishmen came to India, they have not changed their dress, notwithstanding the fact that such dress is most inconvenient in this hot country. They have not altered their appearance for fear of losing self-respect. To the Hindu, foreign appearance is inconvenient, ugly, nasty, costly and implying self-condemnation also. It offends the Śāstra, insults orthodox elders, sets at naught social sanction, and makes the realisation of the supreme national aim impossible. Again, scrupulous observance of the Śāstraic Śouchā Vidhīs will make your bodies beautiful and healthy. Such Vidhis direct the use of mud. Mud is the best soap. Its true value is recenty discovered by the Germans also. Give up your mania for costly soaps. So also, never go in for costly and injurious tooth-powders and brushes. For cleaning your mouth and teeth you may use the prescribed twigs or our country Karuvai bark powder and mango leaf. As regards bath, cold water bath and that in running river water, if available, is the best. While bathing and on other occasions, don't spit or otherwise contaminate

the water useful to the public. As for clothing, it must be simple, cheap, really neat, national, convenient, respectable and Āśramaic. Regarding exercise, brisk walk, morning and evening, not in Sandhyā time, is conducive to health. You may wash your clothes yourselves. They will be surely cleaner, and contamination by other's touch would also be avoided thereby. Soorya Namaskāra by those who may be qualified for it is the best exercise for all muscles. If you have a garden, it may be watered. Or, old country games may be had recourse to in the evening. Don't have costly or dangerous games at all. To be an athlete is good. But don't make it the life object. To make the body healthy, strong, enduring, reliable and full of vigour is the object of exercise, as but means to a higher end, the service of the inner man. Further, let your food be always of the Sāttvik kind. Avoid altogether coffee drinking and other such injurious luxuries. Above all, strictly conserve manliness in yourselves and never waste it. In man, it is mainly intended for brain-work, not for low filthy pleasure. Never swerve from the most wholesome path of true Brahmacharyam. If you follow these suggestions and other Śāstra-mentioned directions in reference to bodily purity, your physical appearance will be indeed splendid.

(2) In re *Words* :—

Truth must always be the sure characteristic of your words. Let not your words, even if true, be unpleasant to any unless absolutely necessary. Don't talk much. Avoid gossip altogether, Let your words be few, meaningful and measured. Speaking fast is bad and useless. It gives unnecessary strain to both speaker and hearer. Such speaker must be partly speaker of untruth or non-truth as he has sometimes to say something or other to fill up the gap in time. Again, when you talk even slowly, don't mislead others by mixing in your talk both your knowledge and your belief together. Also avoid being unkind or harsh in words. Kind words alone can win. When you find difference of opinion in others, note carefully where they go wrong, and calmly try to correct their basic error. Let your talk be always elevating intellectually and spiritually. Never talk ill of others at all, especially elders. Elders know more of the world than you. Always talk openly and plainly, to the point and clearly, and submissively, yet boldly, not sneakingly.

(3) In re *deeds* :—

In all your actions you should be mindful of your self-respect, respect for elders, and love for all alike. Absolutely avoid deeds which are selfish or harmful to others. Always place yourselves in others' positions and judge your actions. Cultivate regular habits of true

Hindu active life. Let true Hindu nationality characterise all your actions. That is to say, let all your actions be agreeable to the Śāstra and tend to advance you towards the realisation of the lofty Hindu Ideal itself.

CHAPTER XXIII

THE INSIGNIA OF THE HINDU

The Four External Marks.

1. Closely connected with the observance of purity is the maintenance of the external appearance of the Hindu. The insistence on the latter is now necessary in view of the daily increasing number of people, who, though still calling themselves Hindus, have changed their outward form also, somewhat consistently with their inner degradation, their fall from the lofty Āryan Faith. It has been the wisdom of the Great One to prescribe certain external signs and marks to distinguish those who continuedly belong to the community of true Āryan civilisation by following the true Āryan Religion of Vaidika Dharma Mārga from others who might fall away from the uplifting influence of such religion, and also to distinguish, one from another, different stages and methods in the training of the Āryans themselves. The Āryan Hindu, as such, as against the non-Hindu, could be known by his characteristic Śikhā (tuft of hair) and Pundra (the mark on his forehead, etc.), and the Hindu Dwija (twice-born) of the first three castes (Brahma-Kshatriya-Vaiśya), as such, could be known by his Yajñōpaveeta (holy thread) as distinguished from the Śūdra of the fourth caste. There is also another external mark, a characteristic mode of wearing cloth varying according to Āśramas. No Hindu, who is not ashamed of his religion and who has something of self-respect in him, would discard any of these outward signs which show to the world that he is one of the Hindu community, belongs to a particular section of it, follows a particular line of the prescribed Āryan devotional life, and is passing through a particular stage of the Āryan life.

The Use of such Marks.

2. There is no Śāstraic religious act of the Hindu, either of Karma or of Upāsanā, that has no direct reference to the above four signs. You cannot ignore them at all, especially when you are religiously active. If you believe in the efficacy of Dharmic acts, you do so because of your faith in the Śāstra that has prescribed such acts for the results desired. Unless also you follow the ways and means definitely fixed by the Śāstra for the due performance of such acts, you cannot have the intended fruits. We must bear in mind that Dharmic acts of Karma and Upāsanā have a twofold object. They give proper training to our physical and mental natures and also help or please other Beings such as the Dēvas, the Divine Agents in the universe

of Lōkas, who are directly interested in such Karmas and Upāsanās. The effect of the Dēvas' good-will is either happiness alone or Chitta-Śuddhi also (purification of inner nature) according to the attitude of the Kartā or Upāsaka (whether he is Sakāma or Nishkāma). The Dēvas being the presiding Deities of the Indriyas (senses) and of the mind, even for Chitta-Śuddhi they have to be pleased. The Dēvas no doubt are immensely more knowing and more powerful than we are, but even they are within the bonds of duality, within the limits of imperfection; and in consequence they have to be pleased only in the manner which has been known to and recognised by them as the proper one. Much more so indeed if we want to help or please lesser beings such as the departed Prētas and even Pitri-Dēvatās. What that manner exactly is, is revealed to us by the Śāstras. Unless the offering is given or meditation made in the mode prescribed, it becomes fruitless. No doubt the object of an advocate's appearance in the Court is to produce a conviction in the mind of the Judge about the Justice and the truth of his client's case, but this conviction can be produced only in the manner prescribed. He has to wear a long coat and a turban, also a gown, and has to address the Court standing and in the language fit for the occasion and purpose, minding at the same time a hundred other rules of Court-etiquette and and practice, though many of these, being merely formal matters, have nothing to do with the ultimate object of advocacy. As below in this our imperfect world, so also in the like-wise, though not equally, imperfect Lōkas above, unseen by us now, the Agents in power and others there can be approached, helped, adored and satisfied only if the established forms and procedure are strictly adhered to in the acts of Karma and Upāsanā, and not otherwise.

Śikhā and its Necessity.

3. If the above is granted, and if the Śāstraic provisions are ascertained, we see that Śikhā, Pundra, Yajñōpaveeta and a particular mode of Vastradhārana take some prominent parts in the compulsory Śāstraic prescription relating to the external appearance of the Kartā and the Upāsaka, whether engaged in helping the Prētas occasionally, or in the daily or otherwise periodical meritorious acts of devotion to the Pitris or Dēvas. Śikhā has to be closely tied on all occasions generally, let loose during certain unusual acts, even half-tied and let half-loose in certain exceptional events and also fully removed in some cases. Similarly, many religious observances, on good and bad occasions, have to be preceded or followed, as the Śāstraic directions go, by shaving in the manner prescribed to bring about a certain Samskāra in the body in order that the observances may be effectively proper. The imported foppishness of shaving the lower face alone (also self-shaving) is a piece of Śāstraic infringement of a very bad, low type; and

a correct psychological analysis of the motive for it will result in what the man of fashion may not feel very proud about if he claims to be a Hindu as well. Matters like the above are not left to the sweet will and pleasure of the Kartā, and he is bound to follow the rules laid down by the Śāstra. Certainly, such rules are not binding on the one who has ceased to be a Hindu altogether. If, however, the rules have not wholly lost their value yet for any cropped-headed Brāhmana, and he comes to know of them definitely, his position in his own eyes is bound to look ridiculous. If he desires to continue to be a Hindu proper (follower of the Śruti and the Smriti by his very birth-right) he must at once put on Śikhā, after undergoing the necessary Prāyaschitta, by the performance of Choodākarma once again. He need not be afraid or ashamed of the uncouth appearance of his Śikhā at all; he can never directly see it himself. Nor need he be afraid of his dear and near relations feeling ashamed of his Śikhā, for they are, and have been for long accustomed to such sight and have surely learnt to like it, not to despise it as in fact they do the new-fashioned imitation-un-Hindu face. I may state here that to the Hindu eye the cropped head of the falling Hindu, with his clean-shaven face, looks exactly like the uncovered head of a Dwija widow. If he again fears that his non-Hindu friends and admirers, especially those who have recently and practically, whether they know it or not, fallen away from the Hindu fold, may cease to love him because of his Śikhā, he may be sure that their love (not being even skin-deep) is not worth having, a love which is capable of such easy displacement and which is evidently not founded upon his real, inner merit. It is indeed a boon to the Hindu that the non-Hindus do not like Śikhā. This exceptional mark of the Hindu has its safety ensured by the aversion of the non-Hindu who certainly would not adopt it ; and the Hindu, as such, can therefore always be indentified by the very sight of his body with the Śikhā. Even the obsequial crematory Samskāra for the body will be properly done by the people even if they happen to see it lying neglected and otherwise unidentified. As is the exceptional merit of the Āryan Vaidika Religion, so also the characteristic physical appearance of the Hindu is bound to remain unique and exclusive for ever, as indeed it should be. Śikhā is, as it were, the topmost banner of the Hindu bodily vehicle, being in which the Dharmic aspirant has to fight out hard his way, across and beyond the low materialism of the ordinary human earth-life, up towards the lofy goal of the absolute Sat-Chit-Ānanda state of Being known to, and mostly realisable by, the Āryan Hindu initiate only. In former days, Śāstraically unauthorised removal of Śikhā was a serious form of punishment for the Hindu, and he would rather die soldier-like with his Śikhā-banner than be deprived of it to his shame, both worldly

and Dharmic. The present-day cropping in most cases among the Brāhmana free-lances is due more to ignorance than to wilfulness, and I believe that right knowledge, if made available, would have prevented, and would still prevent, many a fall. It is in that hope I have made bold to bluntly give out the truth which, though surely disliked by most of our disfigured friends, young and old, may yet save a few among them who can still mend themselves and improve by right knowledge. The ordinarily given out excuse for the cropping, saying that it is found to be conducive to convenience and health, is boyish and absurd, and surely the modern-day Brāhmana who can in no manner claim to be more healthy than his ancestors, and who is pleading such excuse, is not going to give the benefit of the discovery to his better half with a view to improve her convenience and health as well.

Conclusions on Śikhā.

4. More need not be said now on this topic 'Śikhā', though the detailed Śāstraic rules and injunctions relating to it are not mentioned and though the little that has been said has been confined to its most ordinary, external aspect. It is enough to state that the wearing of Śikhā is absolutely necessary for the true Hindu, and its removal by the non-Hindu Indian, whether a convert to another religion or one who has Dharmically ceased to be a Hindu, is a matter for thorough approval and even encouragement. So, let those so-called Brāhmanas who do not practically follow or care for their father's religion by all means, be cropped-headed, all of them without exception, so that the rest of the community may at once see who they are. Our Divine Hindu Religion certainly does not depend upon quantity or the numerical strength of its votaries, but only upon quality, however few may be its genuine followers. The fact that cropped heads among the Brāhmanas are rapidly increasing in number day by day only indicates the rapid fall of Brāhmanyam from many quarters; and we may expect to find in the course of a few more years that Śikhā-wearing becomes itself an exception, confined only to a few Brāhmanas scattered here and there who continue to stick on to the world-old, largely deserted and generally uncared-for ways of their Brahmaparamparā in the hope of their early emancipation, each in his own prescribed way, sooner or later in their present lives or in their lives to come, from bondage and from the hard struggle for existence here below under ever-increasing adverse conditions and circumstances.

Pundra not a mere Show.

5. Irreligion poured by Social Reform from above the head, descending from the Śikhā, next reaches the forehead mark (Pundra). Some appear to think that the Pundra is but a show (vēsha) and need not necessarily be worn in the course of Karmā or Upāsanā. God alone knows from where they picked

up this piece of knowledge. They have yet to know that the very Śāstras which direct Karmā and Upāsanā and define their methods of performance give also specific directions about the wearing of Pundra which is a necessary Anga of the Dharmic act and without which the act is inefficacious. There are also certain Karmas, in particular reference to Prētas and Pitris, in the course of which, in most cases, the wearing of Pundra is prohibited. Pundra is not a mere show. The wearing of it or its absence is made a necessary condition for religious activity according to the nature and aim of such activity. What matters it, after all, if Pundra be a show also? Can we pull on in this world of show without minding show at all? Show may sometimes have its use also. As in the case of many useful shows, Pundra, in its own way, confers its benefit on its wearers and also helps others. For the present, I shall confine my remarks to its broad aspect alone, as has been done in the case of Śikhā, without entering into the deep spiritual significance and religious value of, and the interesting and sometimes instructive controversies regarding, Pundra and its Vaidika or Vēda-mentioned kinds (Tripundra, Oordhvapundra, Tilakapundra and Uddhoolana).

Its necessity.

6. It is the special merit of our religion that it provides diverse Karmic means for the spiritual raising of people of widely different antecedents and qualifications from where they are respectively found, and that different Divine Ideals are severally given to them for Upāsanā quite suitable to their stages of advancement in their respective lines of devotion. So long as contemplation through the limited mind is necessary, the ideal object of devotion has, of course, to be formful and limited in order that the mind may comprehend it. The ultimate end of devotion being the realisation of the oneness in spirit (Sāyujya) of the devotee and his supreme Ideal the object of devotion, the devotee, in order soon to make the lesser Sāroopya-Mukti possible and realisable, should in his very physical appearance imitate his Divine Ideal by placing the same marks on his body as those with which the form of the Ideal is made the object of his contemplation. The man whose antecedents in his previous lives have sown the seed of Śivabhakti or of Vishnubhakti in his inner nature is in the present life found placed accordingly in a family of Śivabhaktas or Vishnu-bhaktas, and his family tradition directs him to wear Tripundra or Oordhvapundra as the case may be. Īśvara in His infinite wisdom, mercy and love, has so definitely indicated to the Āryan Hindu by his very parentage and fixed family Pundra in what particular line of devotion his true progress lies. It is not left to him to adopt what Pundra he likes, nor is he allowed to give up his family Pundra and remain vacant-foreheaded for ever. In almost every Karma of his and in Upāsanā and

also on all occasions generally he is bound to wear his allotted Pundra, so that, in addition to his imitation of Godhead in his own physical embodiment, he may himself be often reminded of the specific duties and functions appertaining to his own particular Karmic path of action and devotion, and also so that his very appearance may indicate to others his line of development in order, as will be shown presently, that there may be no friction thoughtlessly and unnecessarily created because of the absence of such indication.

Its further Use.

7. It is a characteristic feature of our great religion that, notwithstanding the exhaustive provision made therein for a large variety of Ideals suitable to all the different grades of human intellect and spiritual advancement, the absolute truth of the oneness of all Ideals in the One, Secondless, Supreme Self is reiterated over and over again in the Śruti to avoid conflict and confusion among the various Karmic devotees working in different lines. It has been the practical wisdom of the Great Rishi Śrī Vyāsa, in imitation of the ways of the Śruti as evidenced in the several Upanishads, to have provided a large number of Purānas for the spiritual uplifting of all kinds of Āryan Bhaktas, giving, for instance, the supreme place to Śiva in some Purānas and to Vishnu in others and providing at the same time enough safe-guards in both against the rise of ill-will or disrespect towards the Ideal of another Bhakta though different from one's own. In the Śaiva Purāna, Vishnu is mentioned as having the first place among Śiva Bhaktas, and in the Vaishnava Purāna, Śankara is said to be the foremost among Vishnu Bhaktas. A faithful reading of both the series of Purānas will make any fight or controversy between Śivabhaktas and Vishnubhaktas altogether impossible. The modern-day division of Purānas into Sātwika Purānas, Tāmasa Purānas and all that is only the outcome of sectarianism, ignorance and hate. Neither Vēdapurusha nor Vēdavyāsa can be ever accused of being prompted by any Tāmasic or Rājasic motives or considerations in his utterances. Both the series, Śaiva Purānas and Vaishnava Purānas, expressly recognise the highest truth that the Only Supreme Reality (Parabrahma) is Formless and Nirguna. Whatever may be one's ordinary or strained interpretations of the latter term 'Nirguna,' it is clear that, unless he assigns a formful forehead to the truly Formless One, there can be no real controversy among people at all as to whether that Supreme Formless, Bodiless One (hence foreheadless also, as I take it) wears Tripundra or Oordhvapundra. Whether Śivabhakta or Vishnubhakta, one is expressly directed by his very Upāsyadēvatā to know that the other Deity is the most excellent of the class of Bhaktas of whom he claims to be one, great or small. If accordingly a Vishnubhakta for instance (with Oordhvapundra all over

the body) happens to meet a Śivabhakta (wearing similarly Tripundra or Bhasmōddhoolana) he is virtually asked to respect the latter as a follower of Śankara the foremost Vishnubhakta, and vice versa. A ready recognition of the kind of Bhakti in each is rendered immediately possible by the very Pundra of the man who is met. If a Vaishnava meets a Śaiva he should not utter a word of disrespect towards Śiva or Śivabhaktas although the former, while in the midst of Vaishnavas alone similarly situated as himself, may be more free in passing remarks in favour of his own Ishtadēvatā as compared and contrasted with the other Moorti, and that only with the object of making his own and his co-devotees' Vishnubhakti more firm and unshakable, not with a view to insult or hate the Śivabhakta. The existence of Pundra on the body of each makes such respectful treatment of each other, such a spirit of mutual tolerance, and such a recognition of the identity of the real Supreme Self in all, quite possible and practicable.

Conclusions on Pundra.

8. Pundra, therefore, even in regard to its outermost aspect, is no mere show. It is the harbinger of mutual love and good will and general respect among all Bhaktas of whatever lines of devotion, however divergent apparently one from another. One of its objects therefore is peace-maintaining and not, as it has turned out to be (in these days of ignorance and mistake, and self-sufficiency and arrogance), the opening of an arena of foolish fight for nothing. If we would further know, as revealed in the Śāstra, what more important Dharmic purposes are served by Pundra, what great psychic powers and advantages directly result from the proper wearing of Pundra simultaneously pronouncing its respective Vaidika Mantra, and what lofty spiritual significance is manifestly borne by it, we would indeed be in a position to exactly measure the immense depth of the fall of the ignorant modern-day reform-mad lispers in Brāhmana bodies. I appeal to you, readers, therefore, not to give up your traditional family Pundra. You are not free even to change it according to your whim and fancy. Your own is the best for you. If you cannot fully understand the significance of your own Pundra to-day, you will surely know it if you take the trouble of enquiring in the proper way and in the right quarters. Of course, if any of you do not want to continue to be a true Hindu, such of you are quite welcome to give up your Pundra, and you are even requested to give it up early so that others may not be deceived by your appearance and led astray.

Cases of deviation.

9. Here I may invite the readers' attention to a few stray cases in which some Hindus have taken it into their head to give up their own family Vaidika Pundra and to

adopt a Purāna-mentioned Pundra intended for others. It is a well-known fact that the modern-day Vaishnavas wear a particular kind of Pundra, called Nāma in South India. This Nāma-Pundra originally became, as mentioned in the Skānda-Purāna, the family-Pundra of a particular Brāhmana family at the instance of the Great Rishi Doorvāsa. Śrī Rāmānujachārya, the founder of the, Vaishnava Viśishtādvaita school of philosophy, very probably came out of this family, and his own Pundra was this Nāma-Pundra. When he converted others to his school of thought, he naturally gave his own Pundra to his disciples as a mark of identification. Those who are the descendents of such disciples and followers of such school are, of course, bound to wear that Pundra alone. A few others however, in places like Śrīrangam and Kāncheepuram, have had to adopt this Nāma-Pundra for some earthly benefit accruing to them by pleasing their Vaishnava masters or employers by such imitation. But there are others still who, though continuing to be the followers of the Vēdas and the Smritis and remaining therefore true Smārtas, commit the mistake of thinking, by a wrong association of ideas, that devotion to Vishnu requires the wearing of the Nāma-Pundra and have improperly taken to wear it, giving up their own Vēda-mentioned immemorial family Pundra. These have no excuse whatever to adopt a Pourānika-Pundra of others in preference to their own Vaidika Pundra. Some seem to imagine that the Nāma-Pundra itself may be considered as Oordhwa-pundra prescribed in the Vēda. It cannot be. The Vēda itself directs (*Vide* Vāsudēva-Upanishad) how and with what material (Gopichandana) Oordhwapundra should be worn; and such Oordhwapundra is no doubt worn by many Smārtas still, and is altogether different from Nāma-Pundra. I may also mention in this connection that Mādhwas, Vāllabhas, Chaitanyas and others, though they are also Vaishnavas, con tinue to wear the Vēdic Oordhwapundra itself, though coupled with certain other signs intended to mark their sectarian exclusiveness.

Yajñōpavīta and its comparative safety.

10. Of all the external marks, the Yajñōpavīta seems to have given the least offence to our ultra-radical friends of reform, and it evidently enjoys a better patronage at their hands. Even those Brahmabandhus who grind their teeth if to their hearing any word in support of the caste system, nay, even in a sort of justification of it, is uttered are, wonderfully enough, always seen with threads on their bodies. In our Dharmic land of Bhāratavarsha at present, every day and every hour, we have the mis-fortune to see on every side Brāhmana bodies, some with cropped heads, some with faces long unaccustomed to Pundra, and some with both (though this last kind is still remaining rare) but we have yet to meet a single Brāhmana social reformer who, while condemning the caste-system and

preaching a thorough levelling of all in 'rational reform' as he calls it, proves the *bona fides* of his campaign and sincerity of his utterances by removing his Yajñōpavīta away from his body and setting a good, practical example for his followers and friends of the same fate, with a view to plainly show to them and to the world that his disapproval of the caste-system is to his mind well-founded, that his conviction is true and strong to the effect that the idea that he is a Brāhmana having special duties and opportunities is all nonsense, and that in his honest view he possesses no personal right or obligation to wear Yajñōpavīta. How is it we do not find any such even among the loudest Brāhmana preachers of extreme social reform, although the biggest hammer of their fiery eloquence is made to heavily and incessantly knock on the apparently unprotected head of the caste-system? Why not at least our friends who are cropped-headed and Pundra-less-faced set such an example and show to all that they possess at least the virtue of consistency? If they however would say that they feel bound to wear Yajñōpavīta and not the other two, Śikhā and Pundra, I welcome them to my side and ask them 'Sirs, what makes you feel bound that way?' If they cannot answer properly but desire to remain Brāhmanas still, they will be positively shown that the very Śāstra which declares the necessity of Yajñōpavīta declares that of the other two as well. If, however, they would say that they simply want to pass for Brāhmanas and do not really care for Brāhmanyam and all that sort of thing, they would be branded (if not by man) by the Almighty One as dishonest cheats who cannot but reap the woeful consequences of their miscreance. What gauarantee is there again that such men, who are not ashamed of their position as cheats in this respect, may not, by reason of mental habituation, turn out to be cheats in other respects also in their dealings and conduct as subjects of the state and citizens of the country?

Learn its significance.

11. Let us not however be so hard on them, though we may rightly feel justified in being even so. Their present incapacity to properly appreciate the value of Brāhmanyam may not be wholly of their making. Their parents perhaps, their surroundings probably, their associates surely and their circumstances somewhat, have all severally and together contributed largely towards their Dharmic ruin. We have to pity their condition, and we should strive to help every one of them out of the ruin, if we find that his Dharmic nature, one of a great Brahmaṛishi Paramparā, is not altogether dead yet. If we study his nature more deeply, we may be able to trace the existence in it of the slightly smouldering spark of hidden Brāhmanyam which, by slow and steady means of right persuasion and training, may be sooner or later made to shine in glowing

splendour ; and perhaps also he may himself after some time possess real Divine Light and be in a position to use it for the true enlightenment of others even ; and who can positively say 'No'? The very fact that the Yajñōpavīta is retained by him gives us the hope still. I wish his head and forehead were equally and as often the object of his own visual sight. The Yajñōpavīta is directly under his vision. Its presence constantly reminds him of his Dwijatwam and Brāhmanyam, waxing, or waning, according as he performs or not his Brāhmana Dharmas. Evidently he does not remove his Yajñōpavīta for fear of losing his Brāhmanyam whether he understands or appreciates it in any degree or not at all, or at least for fear of popular, social exclusion from the Brāhmana community. This fear may be eventually the saviour of his Dharmic soul. If he claims to be intelligent and open to conviction and in some measure at least realises the horridness of incorrigibility and perversity to the dire end, he may be slowly made to inquire what Yajñōpavīta, Brahmasūtram as it is called, really means with its constituent three sacred cords brought together and bound under a single knot which goes by the very name 'Brahmagranthi', Brahma denoting the Supreme Reality, why a Brahmachārī is directed to wear a single Yajñōpavīta while the Grihastha is asked to wear two or more, and why again Yajñōpavīta should be always worn, in the mode of Upavītam normally and also during the performance of Karma or Upāsanā invoking the aid of the Dēvas, in the mode of Nivītam when Rishis are sought to be satisfied, and by way of Prāchīnāvītam when we do anything to please the Pitris or to help the Prētas out of their Prētatwam. The budding knowledge of our once refractory friend, who has now begun to hear and to inquire, may be widened and deeply opened if he could be taken to a further inquiry why Yajñōpavīta should be prepared by the Brāhmana alone and that when he is pure in body and mind and along with the recital of the Vaidika Mantras prescribed for the purpose, what real spiritual effect have those Mantras on the Yajñōpavīta and on its wearer, and what so many other Śāstraic rules and injunctions in connection with the preparation and wearing of Yajñōpavīta, too many indeed to be mentioned now in detail, actually mean and imply. In fact, if he would only patiently and willingly listen to and follow a knowledgeful exposition of all the truths revealable under this one heading 'Yajñōpavīta', he would have been virtually taken through an extensive field of our Āryan spiritual philosophy. So it will equally be if he should be introduced to the great Śāstraic truths, one by one, revealable regarding other similar matters within the ordinary knowledge of the true Hindu, which matters, owing to the now generally prevailing ignorance and absence of faith, have been put down for meaningless superstitions by our all-knowing

destructive *reformers* who have to wait long and learn a great deal before they could be made eligible for the work of *forming* anything at all, much less, forming any opinion of their own on the Hindu sociology and religion ; '*children*' indeed they are, though many of them may be already grey-haired ; and their childish utterances can have no real value.

Rules for modes of cloth-wearing useful and necessary.

12. The remaining mark to be considered is 'particular mode of cloth-wearing.' The Śāstra directs that the Brahmachārī should wear cloth in one way, the Grihastha and the Vānaprastha in another manner, and the Samnyāsī in another still. Such a variety of provision is a wholesome and necessary one in the interest of the society. For example, by the very sight, even from a distance, of a Brāhmana, wearing his cloth in a particular way, one can determine whether he is a bachelor or a married man. Such a sure external sign is necessary to indicate to the world to what Āśrama a man belongs, that is to say, at what particular stage of social life and spiritual advancement he is. If there were no such outward mark, there may sometimes happen inconveniences and unnecessary troubles in mutual social intercourse and Dharmic relations. We shall take some ordinary examples. Suppose there is a man waiting to find a Brāhmana Grihastha for making a gift to him or for inviting him to occupy the Pitri-seat in a Śrāddha ceremony in his house. He may soon be enabled, by external signs alone, to find out his required Brāhmana. Suppose, similarly, there is a father just looking for a proper bachelor bridegroom for his girl. He will not be making enquiries of every one who may be seen by him, for, many, by their very mode of cloth-wearing, may be known to be already married, and he will particularly note and enquire about only such as are seen to be bachelors by their special attire. I have referred to these instances to show that even from the ordinary worldly point of view, to which alone I am confining my remarks, adherence to the Śāstraic rules of cloth-wearing seems useful and necessary.

Deviation by the students and the like.

13. The Hindu society has now fallen on such evil days that its members seem doomed to be deprived even of such patent ordinary advantages. School-boys and College-students are not ashamed of becoming married early in the beginning or middle of their educational career, but are surely ashamed of adopting the kind of cloth-wearing prescribed for the married man. Evidently, they want to pass for bachelors still, and this is only natural ; for they cannot properly be students and house-holders at the same time. Had they expressed their sense of shame just in time to avoid their marriage itself, it would have been certainly better for them

and for the community also. Having once, however, foolishly or by compulsion by foolish elders, yielded to be taken through the farce of marriage early, which cannot be undone afterwards, they must follow at least the rule of consistency and honestly put on the dress of a married man, and not falsely and dishonestly appear in the bachelor's dress. Is it not a part of their teaching that one should be ashamed of his own dishonesty and false appearance? This latter kind of shame, the shame of being dishonest and false, is certainly much worse than that of the student appearing in the Śāstra-prescribed dress of married life. In some cases, grown-up bachelors, being naturally ashamed of their continued bachelorship, wear cloths like Grihasthas, at least when they appear in public. This is also wrong.

Some Guilty Elders.

14. Far worse than the above is the latest fast-growing mania among many of the grown-up Brāhmanas, not students but house-holders proper, fathers and grandfathers, to wear the bachelor's cloth. The excuse pleaded by them is, of course, "convenience." They have not bestowed the slightest thought on the question whether the bachelor's mode of wearing is really convenient. As a fact, it is very inconvenient. It prevents free locomotion. It also makes the cloth get torn sooner. Again, it is a horrible sight to see such elders in that dress. They care neither for decency nor for the Śāstra. Most of them know it is wrong. Many of them are aware that the Śāstra disentitles them, while in such dress, to do any Karma whatsoever and that the pretended performance of Karma by them is no real performance at all. In the eye of the Śāstra they are all Nagnas and Pāshandas, fit only to be shunned by the Dhārmically-inclined men. They are not ashamed to even appear in public with such dress. The sense of honour and etiquette seems to be dead in them altogether. If elders do like this, what will be the fate of the younger generations that have to look to them for guidance in all respects? Īśvara alone knows where all this is going to end.

CHAPTER XXIV.

OUR PRESENT DUTY.

Tolerance and Correction.

1. Tolerance is indeed a divine virtue, but it should be carefully borne in mind that it is thoroughly consistent with the dutiful exercise of our natural right of disciplinary control over such of the members of our own Hindu community as may, by virtue of their anti-Dharmic vagaries, give us occasion for such exercise in order to save them in time from precipitate fall and regrettable ruin. This may require some explanation. We are certainly bound to show consideration and respect to our neighbours and strangers and tolerate their weaknesses. But within our own houses we will be sinning against ourselves and our families if we condone perilous mistakes and shameful abomination on the part of our equals and juniors, sometimes of our elders too. Ordinary human morality is largely relative. What is good and praiseworthy for one or under one set of circumstances may be sinful and immoral for another or under different conditions. What is noble spirit of tolerance and magnanimity in one case may be actual weakness and ignoble cowardice in another. If a neighbour's boy misbehaves towards any of us in the street, we may not chastise him ourselves. We may turn away from the little boy with perhaps a scornful laugh if our feeling is a little bit touched by his impertinence, or if the misbehaviour is a serious one we may report the boy to his parent and get him corrected through him. We should certainly act differently if our own boys misbehave likewise. We should punish and correct them ourselves.

Common Opinion.

2. Further, if among the members of any one of our own families, who are or claim to be equals with us, there are large differences in views and actions which may lead to internal troubles and annoyances in the family, and if the family has a recognised head or adviser of its own, possessing true knowledge and right spirit, that head-member or adviser, soon after he comes to know of the existence of such differences, will bring to bear upon the controversy his practical wisdom and try to bridge up the differences without giving room to actual rupture. Suppose the family head-member or adviser has no subsisting influence with most of the members who claim to be independent and intelligent and who are all in fact self-sufficient also. Then, the only possible way of settling the disputes among them, if their family should continue to be joint and undivided, is by

way of creating, as a result of open discussion and mutual enlightenment, a consensus of opinion among such members as to the right course to be adopted by them. Supposing however there is found no chance for any such creation of common opinion, the only alternative then left is to annul the joint nature of the family and dissolve it by dividing it into groups of minor families with exclusive, separated interests and aspirations of their own.

Public Opinion in favour of Dharmas.

3. Applying these considerations to our Great Āryan Family (the Hindu community) and its Religion, we find indeed a lot of knotty questions rising up for solution. Our temporal Ruler the King-Emperor, being the follower of another religion and of a quite different system of social polity, naturally and rightly remains indifferent so far as our Hindu socio-religious institutions are concerned. None of our religious Āchāryas is recognised by the whole of our Hindu community as its supreme spiritual head or Guru possessing influence over all its sections. So, possibility of right appreciation of merit and work in matters religious and social is left mainly to public opinion obtaining among us, its members. If such opinion is wrong or mistaken, the spiritual and social interests of the community suffer, and its characteristic ideal end becomes unreachable. So long therefore as we are able to see that our Śāstra-prescribed Dharmas are necessary for our true advancement, we must try our level best to secure a strong, healthy public opinion in the thinking sections of our community in favour of such Dharmas.

Āchāryas' procedure.

4. This is one of the reasons why some of our Great Vaidika Āchāryas have taken to preaching in public though they know that some (at any rate) of their learned observations ought not, in strict truth, to be made to the hearing of all, but should be reserved for occasions of special instruction to the duly qualified Śishyas alone. Their hope in so preaching is that, though all may not be able to follow their discourses fully, their knowledgeful utterances may still produce in the hearers a vague idea, a general common opinion, in substantial agreement with the views expressed in reference to the broad features of our Ārya Dharma. It may be remarked in this connection that, even though in regard to the very ultimate truths of the Vēdānta, truths about which most of us are not immediately concerned at all, there may be differences among such Āchāryas according to the teachings of the different systems of philosophy followed by them, they are all agreed in giving to the Vēdas the highest place as Pramāna or authority and in giving strict directions to their disciples to follow the Vēdas, the Smṛitis and their explanatory Śāstras in regard to all Karmas, Upāsanās and even worldly dealings. It is such wholesome agreement

in the teachings, which are of immediate practical use and benefit to all genuine Hindus, that makes even the want of a universally recognised single Āchārya for the whole Hindu community not of much consequence now, and this gives us the hope still that it is yet possible to secure or preserve a salutary public opinion in our community in appreciation of our lofty Religion of the Vēda and its Dharmic ways of training.

Maintenance of public opinion easy.

5. If God there is in truth, if our Ideal Religion is indeed as great and universal as it is claimed to be, if our Hindu community, consisting of several millions of Dharmic souls, is truly the one having as the supreme end and aspiration of its members the very ultimate goal of all existence, a common opinion as the above cannot easily cease to be, however atrocious and erratical may be a few individual views irresponsibly expressed here and there in open defiance of all eternally maintained and proved truths and of all traditional and ever successful methods prescribed for the direct realisation of such truths. Steady maintenance of such public opinion in the community in favour of our religious faith and of all the Śāstra-given Sādhanas for the due fulfilment of our supreme life-object is not after all very difficult, as we have seen.

Īśwara in charge of Vēdic Religion.

6. The maintenance of such public opinion, we must bear in mind, is necessary, not so much in the interest of our Vēdic Religion as in our own personal interests. The Almighty One above knows Himself how to take care of that Great Religion and its working as per His own scheme, and He does not rely upon us poor weaklings for the safety of that, His own eternally existing (Sanātana) Religion of the Universe. Only we who possess the advantage of having been placed under the direct influence of such Divine Faith should prudently utilise that advantage in the best way possible and should also carefully see that none in our community, by ignorance and mischief, injures himself and others or is thrown away from the Dharma Mārga by improperly attempting to meddle with the indefatigable rotation of the mighty wheel of the great work of the Divine Providence. The Lord Īśwara it is who holds in his unerring hands of absolute justice and measured dispensation the supreme command of Dharmic ennoblement and spiritual guidance ; and it should be kept in mind that the aforesaid wheel of tremendous possibilities is neither man-made nor man-driven and that its immense motive power, coming as it always does from above, from the never-failing fountainhead of inexhaustible force of the Divine Will, makes it go on for ever Our respective Āchāryas in this world are but the representatives here below of that Divine Almighty Being, the Highest Gurudēva, the Supreme Spiritual Guide, and they may be taken as having been, each in his own way, invested with the power

of sectional supervision of the many-sided work of our all-comprehensive Religion. Under the guidance of such several Āchāryas of ours we have to create a public opinion in our extensive community so strong and so forcible as to actually prevent any member of our community from going astray and getting entangled in materialistic irreligion and from spiritual ruin.

Policy of neutrality.

7. Those among us who seem to be a prey to the policy of neutrality in all matters should remember that their policy, cannot serve them well in the matter of saving our misdirected brethren from Dharmic abomination and spiritual stupor, and that such of those policy-ridden ones who happen to possess some real influence among such mistaken brethren will be committing a grave sin and will themselves be made to suffer for it if they, without using that influence in the proper direction, would stick to their cowardly policy, nodding to everything good and bad, and virtually thereby hastening the already downward-turned to their woeful doom.

Aggressive attitude necessary.

8. We should make a clear distinction between the non-Hindu preachers of proclaimed alien religion and views and ways of life and the anti-Dharmic preachers who claim to be Hindus still. We can afford to be tolerant towards the former, and it is enough if we, being on the defensive alone, vigilantly prevent any inroads, open or secret, into our community by attempts at defilement or conversion, and if we prudently make up our minds never more to send any of our boys and girls to the foreign missionary institutions as if for education. But with regard to the audacious Hindu preachers of anti-Śāstraic "social reform" our attitude must be different and sternly aggressive. Our spirit of tolerance is out of place here. As disease-affected organs they are working havoc unperceived from within our own body communal. We must take active steps to cure the dire disease by proper administration of strong corrective doses, and if necessary also to make adequate surgical operations in the affected area and remove from there the hopelessly contaminated elements of deadly consequences. We can no longer remain in this case on the defensive merely. We must come out with the strong and sharp instrument of true knowledge and actively fight against the evil forces affecting the Dharmic purity of our world-old society. We should never lose sight of our real interests, and we must know our true friends also. We must not be deceived by the false appearances of our friends-looking enemies, our Kaliyuga world-saviours, the aforesaid wonderful specimen products of anti-Śāstraic all-levelling social reform, nor allow others to be carried away by the apparently wisdomful words of wholesale ruin, sometimes foolishly threatening ones also, uttered by some of the blind and reckless

preachers of such reform. Such of us as possess true Vēdic culture should unrelentingly and fully expose their ignorance and hollow pretensions whenever we see them engaged in the sly, unholy work of Dharmic annulment. They are no better than little mischievous children. They have no idea of what their real position is and what their position ought to have been but for their childish misconceptions and prattlings. Amazing instances of such misconceptions and prattlings, consequent on the ignorance of the very rudiments of the philosophy of our Dharmic Religion, we constantly meet with in the present-day Press columns.

Feeling and Duty.

9. Some of the above remarks may sound strange and even harsh to the ears that are indifferent to the true permanent interests of the Hindus. None, I may plainly say, can feel for such remarks more than my humble Self. "Feeling" we may have, but "duty" is more important. "Feeling" may come and go leaving no traces, but "duty", if undischarged in due time, sometimes lands all in lasting misery. I may not be much behind any of you, dear readers, in admiring real merit in the non-Hindu or even in the un-Hindu Hindu. Nor am I blind to the fact that our present-day Hindu Society is not alright as it is and that it badly needs real reform in many particulars, but certainly not the kind of reform comtemplated by the "leaders" of the so-called "social reform movement." True reform ought to aim at making the Hindu lead a truer Hindu life chalked out by the Śāstras consistently with his characteristic Ideal of Mōksha, and not at denationalising him and reducing him to the level of the ordinary non-Hindu.

Some words of appeal.

10. To such Indians therefore as still take pride in being called "Hindus", I address this appeal. As you want to justify your manhood by trying to be really man-minded, so also vindicate your Hindu-hood by your guided exertions to achieve your exceptional, ideal life-object Mōksha. Be proud of your Vēdic Universal Religion, and consider it a privilege to obey its Śāstraic rules of Dharmic discipline, remembering that the world's greatest souls became most of them great by submitting to disciplinary rules of some kind or other. Having unstinted faith in the elevating ways of your Divine Religion, push on your spiritual progress steadily upwards with proper knowledge and under right guidance. Such knowledge and guidance can still be had anywhere in our holy land; only some of you have to prepare yourselves to become inclined to have them; and even after becoming so inclined you have to guard yourselves against the danger (discernible here and there) of allowing your sometimes excessive appreciation or admiration of some dazzling merit in a non-Hindu or un-Hindu Hindu to make you actually instal him or her, as the case may be,

as your very Āchārya or Guru, a grievous and disgraceful mistake into which many a good, confiding soul has irredeemably fallen to their lasting discredit. Your Religion will be preserved in you if you follow its rules of practical training in desireless or Nishkāma Karma and in devotional Upāsanā, and if you see that the Vēda, the Supreme Pramāna or authority on which, in fact, your religion wholly rests, is well preserved in the prescribed manner in those among you in whom it can truly live and flourish. Preserve the Brāhmanas in your community, and the Vēda will, of course, be living among you for the good of all. Without the preservation, again, of true Brāhmanyam in the Brāhmanas it is meaningless to talk of the Vēda and the Vēdic Religion. Also, knowledge of Samskṛita, the Divine Language of the Vēda, is necessary for the Brāhmanas in particular who have the sacred duty of preserving in their trusted custody the Vēdic lore and the onerous duty of disseminating true Vēdic culture for the benefit of all. You must bear clearly in mind that you can really, every one of you, afford to lead a true religious Dharmic life without the slightest detriment to your secular duties to your country, to your community and to your families. It is only the man who is good for nothing that will say "no". You should not wantonly ignore any of such various duties of yours. You must however assign definite proportions of time and attention to them all, as far as possible, according to their relative importance. In your over-enthusiasm for the lesser causes you should not forget your more important duties, as is abominably evident in some cases in these days of imitative excitement even on useless, unworthy matters.

Preserve Integrity.

11. Again, take all possible care to preserve your integrity as Hindus pure and simple without joining, or continuing to be connected with, the new Samājas and societies, and missions and schools of thought of the present-day India having fantastic cults of their own imagination; nor get yourselves involved in the foolish struggles that have now arisen out of the suicidal and all-ruinous "non-Brāhmin" movement, nor fall inadvertently into the mistaken courses of anti-Dharmic conduct, being allured by the thoughtless pretensions of the pioneers of the so-called "elevation of depressed classes" movement. Never neglect your spiritual interests as Hindus proper nor give up your Śāstra-allotted specific Dharmas. You should make the best of your available opportunities and facilities to enable you to progress onwards and onwards. But at the same time, that is to say, without the least prejudice to your own spiritual advancement and without the slightest detriment to your prescribed Dharmic fulfilment, you should so heartily and freely move with all others, both within and without your great Hindu community, for the good of all in a genuine spirit

of friendship and love that they may feel all the happier and be really better off for your useful work in their midst. This does not mean at all that you should mix up with all indiscriminately in all matters as if there were no grounds for any difference between man and man or class and class as such ; nor has it anything to do with interdining, intermarrying and hobbies of that sort ; and we know surely what all these really mean as Sādhanas for the true promotion of mutual love and good will. The unenviable conditions of the "enlightened" societies in the modern "civilised" world and its horrid ways are a great eye-opener in this respect.

Retain Individuality.

12. Lastly, you should on no account fail to recognise that you Hindus, who directly follow the One Ideal Religion of the Universe, occupy a unique position in the world, a position which, while making your community the supreme spiritual head and guide of the world communities enables you to see, from the lofty view-point of spirituality, the comparative unimportance of the mere worldly concerns of humanity, political, social and industrial. Such lower concerns of yours, if divorced from your lasting spiritual interests, are doomed to be dry and lifeless, and those of you who may unfortunately be wholly engaged in such dry concerns without minding your more important Dharmic duties cannot but regret your mistaken procedure in the end, though some of you may censure me now openly or in mind for saying it to you intending your benefit and improvement. I do not mean to say that you should in any sense neglect your political, social, industrial and other worldly activities. You must be usefully active in all possible right ways. All that I press upon your attention over and over again is that your religious activities are the most important ones for *you* Hindus and that your other kinds of activities are all useful only so far as they create facilities and conveniences for the helping of your spiritual ascent. You Hindus will be nowhere as a community but for your characteristic innate Dharmic spirituality. As the world's spiritual guide, your Hindu community, with its Divine Vēdic culture, is ever bound to be at the top-head of the world-humanity. Spiritual supremacy is not only the highest but the only kind of true supremacy, and you Hindus have it. Political or other kind of material supremacy is meaningless, at any rate, for *you* Hindus. This needs no explanation. There is in fact no other community on the earth to compete with you in spiritual advancement. Whether the world-communities know or recognise it or not, you may rest assured that they are all bound to be your Śishya groups sitting at your feet sometime or other for spiritual tuition. Already, some of them have begun to profit by enlightenment from your Sacred Literature little by little. Let none of you cease to belong to such

a supremely gifted community as yours by neglecting your lofty Vēdic culture and by full-timed excessive activities in other directions merely. What use can there be at all if you gain everything else (even if that were possible), but lose your own souls? On the other hand, the one who gains his soul, that is to say, has self-realisation of the supreme absolute kind, is known as gaining everything. Once you give up your Vēdic culture, you are gone, hopelessly and irretrievably gone, and you will have no position in the world worth speaking about. Some of you talk so much about your nationality and your national education. Where can all that be if your very national characteristic speciality, your exceptional spirituality of being, your very Dharmic life and individuality, is crushed out of you by the overweight of abnormal material concerns? It is true you do deserve, and you must necessarily have, sympathy, encouragement and co-operation in your political aims, in your attempts at social renovation *if in the right direction*, for your industrial achievements and all that; but you are asked at the same time to give to the religious side of your active life (in fact, its most important side) that amount of attention and care which is its due, and to remember that your other activities of whatever sort, to the thorough neglect of the well-being of your souls, are worse than useless. Take, therefore, my dear brothers in God, each one of you, an all-round view of your life-duties and discharge them all by all means as far as possible within your powers. In any event or under any pretence do not ignore your particularly allotted Dharmic and spiritual training which alone can take you to your true ultimate Goal of absolute being and eternal bliss. To speak out the final truth, your "duty to your Self" is virtually your "duty to all"; for, all are in reality none but your very Self. Your Great Spiritual Religion alone teaches this ultimate truth. This supreme truth is more often misunderstood than understood aright in these days. You must understand it properly by constantly sitting at the holy feet of your respective Gurudēvas. In the true light of such grand truth well understood, your ideas of life and things cannot but differ from those of others whose training of the ordinary kind cannot possibly take them beyond the narrow walls of limitation, above the crippling notions of the false "I" and "thou" and "mine" and "thine". Dear brothers, appreciate the true worth of your lofty training, know your own inlaid spiritual strength to well undergo such training, and rise to be true ideal Hindus, remembering that you are all the direct descendants of your mighty forefathers who ever remained the true Āryans of humanity, and to whom nothing but Dharma was the true spring of action, and nothing but Mōksha was the true end in view.

SECTION II.

THE PATH OF BHAKTI OR DEVOTION AND THE HINDU WORSHIP.

CHAPTER XXV.

THE NATURE OF IMAGE-WORSHIP.

Introduction.

1. We have been considering so far, in the First Section, the nature of the path of action or Karma in a general way and in reference to the varying Dharmic duties of people according to their respective positions in life, their castes and their Āśramas. The object of going along that path may be briefly stated as follows. By long antecedent misdoings in innumerable lives or incarnations before, the mind has accumulated a lot of impurity or Maladōsha. To remove this accumulated dirt from the mind the Śāstra prescribes the observance of some sat-karmas. If these Karmas are not duly performed the mind will not be rid of its dirt, and there will be no proper and clear reflection of Ātmā on it. Although Chidābhâsahood is the result of the Ātmic reflection on the mind (Antahkarana), the reflection is incorrect, dull and partial owing to the impurities of the mind. Because of the want of a true and full reflection, the whole Sat-chit-ānanda-hood of Ātmā cannot be realised by the Chidābhāsa. Hence the defects, disabilities and sufferings of the Chidābhāsa. If the medium of reflection, the mind, is rid of its impurities, the Ātmic reflection will be clear and full, and the realisation of the absolute oneness of the Self will be possible. The object of Karma is such purification of the mind or Chitta-śuddhi. Again, even after such purification there may be no proper reflection of Ātmā on it; for, the mind has another Dōsha, called Vikshepadōsha, which is its unsteady, restless and ever-changing character. Although a mirror may be clean, if it is moving hither and thither there can be no full and correct reflection of the Sun on it. In order to regulate in the first instance and then finally to conquer the restlessness of the mind, the practice in concentration is prescribed in the shape of Upāsanā or devotional worship of some great Personal Ideal, preferably of the Almighty God of the universe in some one of the forms described in the Śāstra. It is proposed now to consider the need for, and the nature of, such forms ascribed to the Formless Absolute by the Śāstra.

2. No other aspect of the ancient Aryan Religion has been so long and so frequently attacked as the one having reference to Image-worship. Such attacks are invariably, as are the present-day attacks against the caste system, the result of blind ignorance and thoughtless prejudice. Without even an attempt to know what Image-worship is, people begin to attack it from all sides, calling it by the misleading term "idolatry". Image Worship does not mean worship of the Image itself. It means worship of the Supreme Self through and by means of the Image. It is the process whereby the wandering mind, on whose varied activity the Thinker or Vyāvahārika Jeevātmā depends for his existence, is gradually brought to a centre of attraction, and thereupon its flickering tendencies are, one after another, removed by constant one-pointed[1] contemplation on the nature of the One Limitless Self of whom the Image, used for worship, is a manifestation under name and form, or limitation. By this process the phenomenal appearance of the object used in worship as the Image of the Supreme and, as the practice of such worship becomes strengthened, also the phenomenal appearance of the whole universe composed of similar objects are, by slow and steady degrees, altogether kept out of the mind, the Inner Permanent Noumenal Self[2] alone being contemplated upon, and the worshipper soon realises the illusive nature of the work of Māyā, the Mother of the Phenomenal.

What is Image-worship.

3. Very often, questions like the following are asked :—"How can it be possible that the Realisation of the Absolute, All-pervasive, Eternal, Unlimited Self can be had by the use of an Image which possesses attributes just the reverse in character? Can it be said that the gross, perishable, physical Image, having form and characterised by finiteness, can represent the Supreme Formless Spiritual Self characterised by infinitude of existence, consciousness and bliss? Does not the use of such an Image in worship rather tend to make the worshipper forget the real nature of the Infinite Self? Does not the permanent establishment of Images in the Hindu Temples create and maintain an impression in the mass of the Hindu community that God, the Supreme Self, has no existence outside the temples? Is it absolutely necessary that there should be an Image to create religious devotion in man? Does piety always arise by means of Image-worship alone? Have there been no pious devotees, Saints, among the Christians and the Muhammadans who condemn idolatry? Is form always necessary for contemplation? Have not the western scientists studied the

Some questions.

1. मनसश्चेन्द्रियाणां च ऐकाग्र्यं परमं तपः । Jeevan.
2. सर्वभूतान्तरात्मा सर्वभूताधिवासः सर्वभूतनिगूढः । Śāṇḍilya Up.

nature and ascertained the properties of ether and electricity, although these are formless? Even supposing that formful Image is necessary for mental concentration, why should there be prescribed definite forms of Image without allowing each devotee to create his own forms for worship? If there was at all any necessity to fix the form of Image, why should there be many such fixed forms for contemplating on the One Supreme Self? When the Image is of human form, is it altogether possible to dissociate all notions of ordinary human frailties from the One Who is worshipped as being the Soul of such Image? Is it not on account of an impossibility in this respect that in the Hindu Temples marriage and other festivals are celebrated for Gods and Goddesses, and offerings of different kinds are made to Them, as if They have all the human wants and weaknesses? In short, to put it plainly, has not the system of Image-worship thoroughly disfigured the pure Ancient Āryan Religion and, misleading its followers, brought it to its present neglected condition?" These and similar queries may, no doubt, sound well, but a critical examination of them will at once reveal their hollowness. In the following pages (in this and the succeeding chapters) an attempt will be made to show, within the limits of the scope allowed for the same, that the objections of the questioner have no foundation whatsoever, and that Image-worship, instead of being the curse of Hinduism, as the questioner takes it to be, is as a matter of fact one of its chief exceptional merits, of which the Āryan Hindu ought to be greatly proud; and some of the manifold aspects or phases of such Image-worship itself each of the other religions of the world has adopted and utilised for propaganda among people who cannot reach or even understand the Hindu Ideal and who are far out of the path of Ātma-Vidyā leading thereto.

The removal of the Dōshas.

4. The Āryan Vēdic Religion stands alone and supreme above all the other so-called religions of the word by virtue of the fact, among others, that, as regards its theories, its philosophy is so much comprehensive that the fundamental principles in all the other Faiths find in it places severally assigned to them according to their rank with reference to the Ultimate Truth, the Absolute Oneness of the Self, and that, as regards its practical side, the Vēdic Religion is the only one which trains up the rising Jeeva, step by step, by placing him, as he progresses onwards, in full possession of the knowledge of all details of the nature of the upward path and of all the distinguishing features of the several marked stages of that path, and by simultaneously making him pass through a practical course of training under a system of discipline varying in strict accordance with the degree of his advancement. Such discipline is intended and necessary for removing all obstacles and defects or impurities (Dōshas) in the nature of

the rising Jeeva, which stand against his onward progress.[1] Such impurities are of three classes, namely, Mala, Vikshēpa and Āvarana. It has been pointed out that Mala-dōsha is the impurity in his nature caused by his previous bad Karma or action, and that it can be removed by the due following of Varnāśrama Dharmas. Vikshēpa-dōsha in him is shown to be that which makes his mind ever waver without allowing him to stand firm by the Truth taught or revealed to him. This defect is removed by unswerving devotion (Ananyabhakti) with concentration in worship (Upāsanā). The third, namely, Āvarana-dōsha, is the inherent veil of ignorance in the Jeeva, namely, Avidyā, which blinds him and prevents his liberation. This can be removed only by Jñāna or actual realisation of the One-ness of the many. Image-worship not only has direct connection with the path of devotion leading to the removal of Vikshēpa-dōsha, but also enables the devotee or Bhakta to get rid of any remnant Mala-dōsha in him by being constantly busy in the course of active worship, giving exercise in the right direction to all his organs of action (good Karma), and also to become free from Āvarana-dōsha by trying to realise the presence of the All-Self in the Image itself by slowly forgetting its limiting form. Image-worship has indeed an important place in the field of practical training for the reaching of the Hindu Ideal. It hastens him towards the realisation of the Self in everything that is before him, and of the absolute One-ness of the Self both within and outside himself.

The passivity of mind.

5. Image-worship again considerably helps the conversion of book-knowledge (Śāstrajanyajñāna), arising from a study of the Śāstras, into direct experience (Swānubhava). The Śāstras say that the Reality in all, the Self, is without name and form (Nāmarūpē) and is unlimited and all-pervasive. In our present situation, all acquisition of knowledge is ordinarily through the mind. The mind, being itself limited, can only grasp or cognise things under limitation. The realisation of the Infinite Self cannot be therefore had through mental activity. Our "I" of the world, the present Thinker in the Vyāvahārika state of existence, being inseparable from mental activity can never have such realisation. It is only the Real Pāramārthika Soul who is behind and beyond all mind-limitations, who is the Ultimate One Witness of all states of consciousness, and who is characterised by no differentiations or finiteness in His nature, that can possibly have such realisation. Thus, it is plain that the spiritual aspirant ought to raise his consciousness and state of being from and above the Vyāvahārika condition by rendering his mind inactive[1] and by continuous identification of

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1. क्षीणदोषाः प्रपश्यन्ति नेतरे मायया वृताः । Rudrahṛidaya Up.
2. सर्वव्यापारमुत्सृज्याहं ब्रह्मेति भावय । Tejō Bindu Up.

himself with the Witness within, before Whom mental states rise and fall. The mind is said to be active only when it is enlivened by the Real Pāramārthika Soul.[1] If He withdraws His life-force, the mind is at once brought to the condition of rest and its cause, Avidyā, not being allowed to display her powers of separation and differentiation, becomes immediately incapable of any more mischief. Withdrawal of active life from the mind, be it remembered, does not mean annihilation of the mind. The mind continues no doubt to exist, and, on account of the circumstance that it has its very being in the All-pervasive and Ever-present, Absolute Life, the Self, it reveals its continued existence by passive reception of impressions from outside, namely, sensations, although on account of the withdrawal from it of active life, it has ceased to actively work upon such sensations and upon the memories of past sensations and other feelings by way of manifold imaginations. It is by virtue of these imaginations (Sankalpas) alone the mind is said to be the cause of all bondage and misery in the world. The ordinary mind of the Thinker receives impressions and at once works upon and twists them so as to make them the means of advancing the selfish interests of the Thinker. This working and twisting is because of an idea in the Thinker of the desirability of the object of which the impressions are received (Samīchīnatwadhī). This, in fact, is the cause of all the troubles of the world.[2] When the wordly-minded Thinker sees an object which is considered by him as pleasure-giving, he does not merely cognise its existence through the mind and stop there, but immediately builds a huge fabric of imaginations by minutely considering all possible selfish uses to which it may be put, sends all his forces of desire towards the object or a similar one so as to besiege and capture it, as it were, and feels very much troubled and considerably uneasy so long as it remains unsecured. The result, in such cases, is very often disappointment which may arise either because the object cannot be at all secured, or because the object, though secured, proves, in the end, to be far from being pleasurable. Such disappointment almost invariably leads to despondency and anger, the two chief aspects of misery. Let us suppose that the

1. आत्मनैवायं ज्योतिषाऽऽस्ते । Bṛihad. Up.

2. श्रुते दृष्टेऽपि वा भोग्ये यस्मिन् कस्मिंश्च वस्तुनि ।
समीचीनत्वधीत्यागात् कामो नोदेति कर्हिचित् ॥
कामस्य बीजं संकल्पः संकल्पादेव जायते ।
न कोऽपि सम्यक्त्वधिया विनैव भोग्यं नरः कामयितुं समर्थः ।
यतस्ततः कामजयेच्छुरेतां सम्यक्त्वबुद्धिं विषये निहन्यात् ॥
यावत्सुखत्वभ्रमधीः पदार्थे तावन्न जेतुं प्रभवेद्धि कामम् ॥ Sarva. saṅgraha.

same object is placed before an advanced student of Ātma-Vidyā, who has known the real nature of desire and of phenomenal existence, and who has, by long practice in Image-worship, learnt to direct all his activities to the service of devotion to the Supreme and is consequently free from all Vikshepa-Dōsha. His mind remains calm as before, and no desires arise in him that may disturb his equilibrium and upset him.[1] Though his mind has received impressions from the object by way of sensations, it is not allowed to work upon such impressions and create a forum of its own for the display of its mischiefs. He does not allow his mind to give room to Samīchīnatwa-Buddhi or idea of desirability. His mind is perfectly under his control. It is not allowed to mislead him, its master, by its deceptive activity. When the mind is brought to such a condition of complete subordination and passivity, when it is deprived of its flickering and changing tendencies and propensities for active mischief and is made calm and steady, all dirt and traces of impurities are completely removed therefrom and through such purified, transparent and steady mind is realised the true nature of the Inner Self.

No annihilation.

6. When the mind ceases to be active, the Thinker, who owes his existence to mental activity, retires from the field of manifestation, and the Reality in him, the Pāramārthika Soul, reveals Himself in the immensity of His greatness and glory.[2] Such revelation is not possible so long as mind-activity is not thoroughly subjugated. This subjugation has to be effected, curiously enough, by the Thinker himself. He is required to demolish the very foundation of his own being as Thinker, namely, mental activity. He is asked to dig his own grave. But a careful consideration will show that this strange anomaly is only apparent, not real. When mental activity ceases, the Thinker, no doubt, also ceases to exist *as such*, but the Reality in him subsists. The cognizer in the Thinker, the witness of the rise and fall of the states of consciousness, is the Soul Himself, and He survives the cessation of mental activity which gives the appearance of 'Thinker' to the Soul. The Soul does not die when the Thinker, as such, makes his exit out of the scene. The continuity of the witness is preserved

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1. संकल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः । Gītā, VI, 24.

2. यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ Kāṭhaka Up.
तल्लयाच्छुद्धाद्वैतसिद्धिः भेदाभावात् ।
यस्य संकल्पनाशः स्यात्तस्य मुक्तिः करे स्थिता । Maṇḍala Up.
यदा यात्यमनीभावं तदा तत्परमं पदम् । Maitrāyaṇī Up.

throughout, just in the same way as, when we remember our past dreams, we realise that we ourselves were witnessing the dream-states under the influence of sleep, although the dreamer, as such, is no more. So, there need be no fear that the cessation of our Vyāvahārika mental activity may mean our annihilation altogether. On the other hand, such cessation leads to the removal of the narrowing walls of limitation which create the appearance as Thinker, and which make the Infinite appear as the Finite. If it can mean 'annihilation' at all, it is the annihilation of the apparent finiteness in the Soul, and its consequence is—the absolute infinite nature of the Witness in all is at once self-revealed.

The Use of Image.

7. To bring the mind to the state of complete subordination and passivity is no easy task, and it cannot be done all on a sudden.[1] In the ordinary man, the mind is like a restless monkey jumping from tree to tree, never sitting in peace in one place. It must be trained slowly and steadily to withdraw, one by one, its outward activities of extended character, to gradually narrow the sphere of its activities and to confine them, in the end, to a central point of attraction. When mind-activity is so brought to a point, its thorough extinguishment becomes afterwards easy. It is difficult to hit a flying bird or a jumping monkey. When it rests on a branch, it is easily shot down. The training in Image-worship makes the mind deprived of its extensive outward activities, and it is made to rest on the Image and to use all its active powers in the service of God in the presence of His Image or Symbol. At the same time, the worshipper is taught to realise that the Image before him is not merely an object used for concentration, but also that it more than represents the Supreme Self Who is the Life in all. This All-pervasive Life being everywhere is also in the Image. In any Image or Form, He is the enlivening Soul. This whole universe, and so every object in this universe, is but an expression of His being through His Infinite Power or Sakti.[2] He may be worshipped in and through any Form or Image. Have we not seen the frequent spectacle

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1. चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्॥
श्रीभगवानुवाच ॥
असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ Gītā, VI, 34-35.
उपायेन निगृह्णीयाद्विक्षिप्तं कामभोगयोः ।
सुप्रसन्नं लये चैव यथा कामो लयस्तथा ॥ Māṇḍ. Kārikā.

2. अनन्तशक्तिसंयुक्तो जगद्रूपेण भासते । Iriśikhi. B. Up.

of the portrait of a great man being decorated and taken along in grand processions, his admirers duly showing reverence to the picture, because it represents him ? On such occasions, is it for the picture itself all this manifestation of respect is intended? The picture, in fact, only *represents* the great man and all know that he is not himself in it. In the Āryan Image-worship, the Image not only represents the Supreme Self, but we have this additional advantage that He is Himself in it, being its very ensouling Life-principle.[1] The very fact that He is all-pervasive is a reason for prescribing Image-worship.

Mental training.

8. To comprehend His real, absolute, unlimited nature means to subtract from our perceived universe all its form-making limitations and to realise the Inner Self, the ultimate noumenon. For trying this method of subtraction, in the beginning, the whole perceived universe should not be taken at once, but some one object must be taken, and the student must try to subtract from his idea of the object all notions relating to its form-side and to directly contemplate on the Reality, the noumenon, in it. The Inner Reality in the object being the same Self that is the Soul of the universe, the object itself, so long as its form-side is attracting the attention of the mind of the student, is to be treated with reverence, it being the physical embodiment of the Most Holy. So long as the mind is active in the student, the activity is to be utilised for service dedicated to the Inner Self in the Image.[2] This practice of contemplating on the Noumenal Self in the Image gradually makes his mind less and less responsive to impressions from the phenomenal side of the Image. When he succeeds in keeping out of the mind, to some extent, all such impressions, he begins to feel an emptiness in the Image, a vacuum, as it were, for his mind cannot pass beyond the phenomenal into the Inner Noumenal. He is not able to directly cognize through the mind the Real Self in the Image, much less to understand His nature. In order to prevent this feeling of nothingness and of the consequent disappointment also, he is before-hand directed to turn his attention to himself, to his own nature wherefrom he may have some glimpse of the nature of the Self sooner and with less difficulty. He is taught to subtract from his conception of his own nature all ideas relating to his own form-side. He is told how his physical body and life, and his mind and all states of consciousness, which are perceived by him and which therefore come under the category of 'object', the seen (Driśyam), cannot be himself who is the perceiver or

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1. अहं सन्निहितस्तत्र पाषाणप्रतिमादिषु । Rāmōttara. Up.
2. सर्वभूतस्थितं देवं सर्वेशं नित्यमर्चयेत् । Brahmavidyā Up.

'subject' or (Drashtā) seer. He is taught that this perceiver or witness in him is the Infinite Self. He is directed to contemplate on this Self in his own nature for sometime, and after such contemplation becomes somewhat steady, he is asked to meditate, after a mental process of transfer called Āvāhana, on the absolute unity[1] of this Self in him and of the Self in the Image before him. Having been able to have some grasp of the nature of the Utimate Witness in himself, he is competent to have some glimpse of the underlying Noumenon in the Image also. After this practice of contemplation on the Self in his own nature and in the Imaged object used in worship becomes confirmed, it becomes easier for him to realise the nature and the oneness of the Ultimate Self in everything else also in the universe, for all other objects and beings only occupy the same position as the present Image and the worshipper.[2]

Subjugation of the mind.

9. We may now see what is really meant by the subjugation or shooting down of the mind. It means the steadying of the mind in the first instance, by giving it an attractive permanent something to which all its operations may be confined, and its virtual annihilation afterwards. The mind, it is known to all, sticks to anything which tends towards happiness. If anything else which may lead to greater or more permanent happiness is presented to the mind, it sticks to this in preference by giving up the other. It is also known to all that one's own Self is the dearest and best-loved of all and that everything else which is considered dear is so considered because of its being taken as a source of happiness to the Self.[3] If, therefore, one's own Self or Ātmā is Himself made the only real object of thought in whatever may be presented before the mind, the mind cannot but be permanently confined to Him, for it can find nothing else to which it may stick on in preference. There is and can be nothing dearer and more permanent than the Self. Thus, the effective training of the mind to see the Self in everything means the

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1. यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः । Bṛihad. Up.
सर्वभूतस्थितं देवं............................ ।
आत्मरूपं तमालोक्य ज्ञानरूपं निरामयम् । Brahmavidyā Up.

2. यथास्य देहस्य कार्यकारणसंघातस्यात्माऽहं सर्वप्रत्ययसाक्षिभूतश्चेतयिता केवलो निर्गुणोऽनेनैव स्वरूपेणाव्यक्तादीनां स्थावरान्तानामहमेवात्मेति सर्वभूतेषु चात्मानं निर्विशेषमनुपश्यति । Īśā. Bhāshya.
यत्र यत्र मनो याति ब्रह्मणस्तत्र दर्शनात् । Tējō B. Up.

3. आत्मनस्तु कामाय सर्वं प्रियं भवति । Bṛihad. Up.

permanent deprivation of all its varied activities prompted by its seeming touch with the Not-Self, and means virtually its annihilation *as mind*, because of the fact that the mind, being itself limited, cannot comprehend the Limitless Self, as it is compelled to do, unless it itself expands, as it were, beyond its own limit of tension, thereby giving up the characteristic limitation of its own nature. The mind, by virtue of such training, ceases to be mind any longer, and becomes one and co-extensive with the Self Universal.

Concentration and Knowledge.

10. From the above it may be clear that the two-fold object of the training of the student of Ātma-Vidyā is served by means of Image-worship. It trains him firstly in the practice of concentration and leads him on to the lofty stage where he holds his mind under thorough subjugation and is no longer worried by activities of any kind, and secondly to reach the goal of Jñānamārga by the realisation of the true nature and the absolute oneness of the Self both outside and inside himself. The student is thus trained in both 'concentration of mind' and 'Jñāna' together, and these two are, in a great measure, mutually dependent. Without concentration, Jñāna cannot be attained; and without some knowledge of the nature of the object in view, there will be no proper incentive for concentration. Thus, it is seen that Image-worship, instead of making the worshipper forget the real nature of the Infinite Self, as the questioner feared (*vide* para. 3 above), considerably helps him by giving him the kind of appropriate training for realising it.

Image-worship to be rightly understood.

11. The Āryan Śāstras have never sanctioned, prescribed or favoured the kind of idolatry which is condemned by the new religions of the world. The worship through Image, prescribed in the Śāstras, and the much-condemned idolatry should not be confounded together. Without in the least understanding what Image-worship really is, and evidently committing the deplorable mistake of thinking that it means the worship of the Image itself, vain attempts are made to attack it from all sides, The Āryan devotee or Bhakta, who knows what it is, is contemplating, through the formful Image, on the Inner, All-pervasive Formless Self, When he worships through Bāna or Sālagrāma, he does not say 'Oh, Stone, I meditate on thee'. It is only genuine devotees, who themselves know the methods of Image-worship and who know what words are uttered and what thoughts are entertained by the Bhakta in the course of devotional Upāsanā, that can really appreciate the immense value of Image-worship. Others cannot, who are yet to know what it is and what the devotee is actually doing. The ordinary man of the world has no idea of Image-worship at all. He does not practice it himself nor has he

in these days, generally, the inclination or the patience to ascertain its nature from others. Still, he does not hesitate to attack it. When he sees a devotee sitting before an Image, he thinks that the form of the Image is meditated upon. He sees from his own point of view and not from that of the Bhakta. All that he sees in the Image is only its form, and he is not able to pierce into its inner Truth. Let us take an example. A man is sitting having before him, and enjoying the sight of, a beautiful object kept within a transparent crystal glass cube. He feels happy at its sight, and the light that is burning near on his right side enables him to see the object in all its splendour. The glass by which it is covered does not prevent his seeing it. He sees it very clearly as though the glass were not there. Let us suppose that another man comes and stands at a distance on the left side and is watching the person who is sitting in peace and happiness. On account of the reflection of the burning light on the crystal glass-side of the cube the visitor does not see the object placed within the cube, but sees only the form of the cube shining on account of the reflection. That he does not see the object inside is because he does not come near the cube and see it directly from the front, but takes an oblique view of it from a distance and is deceived by the very light which to the other person reveals fully the grandeur and the splendour of the Inner Bliss. The mere *seeing* of a thing does not necessarily mean *knowing* the thing, for *knowledge* arises only from *right seeing*. The distant seer concludes, in ignorance, that the other person is sitting and seeing what he himself is able to see and nothing more. We shall take another illustration, similar and somewhat more familiar. Travelling by a railway carriage a passenger is looking at a light-coloured glass window of the carriage. He sees the whole scenery on the side behind himself passing swiftly by reflection on the glass surface. So long as his attention is drawn by this reflected passing scenery he does not see what is on the other side of the window. Suppose, by a little straining of the eyes and focussing them differently, he becomes able to see *through* the glass. Then the reflected scenery vanishes from the sight, and the actual scenery on the other side of the glass is seen passing, as it were, in the opposite direction. This illustration indicates how different people, though appearing to see the same thing, see in actuality different things. Those of us who are guided by the mere forms of things do neither see things as they are, nor see the inner reality through them, but are only influenced by what appears on the surface, the phenomenal appearances which are but reflections of what there is on our own side proceeding the wrong way. The one who is trained in Image-worship knows how to see the Inner Reality through the Image by the proper focussing of his mental eye, without being misguided by

the mere phenomenal reflections pictured back, as it were, on his own Antahkarana, the inner organ. We may also consider the case of a man taking instructions from a Ghōsha or Pardhanishin lady behind a screen. A casual visitor sees him talking as if to the screen. He does not know that there is a lady on the other side to whom the man is addressing himself. The visitor has neither the inclination nor the patience to ascertain properly how it happens that the other man is talking alone in front of the screen. Nor does the visitor possess knowledge enough to understand what the other man is actually saying. Nevertheless, he seems convinced that the other man ought to be a fool and that there can be possibly no justification or excuse whatsoever for his talking to the screen. Because all that he sees in front of the other man is only the screen, the inference he has drawn is of course irresistible. In the same way those who attack Image-worship have no hesitation in saying that all Āryan worshippers or Upāsakas, who use Images, ought to be fools or mad men, and they think, rightly enough from their own standpoint of view, that there can possibly be no two opinions on the matter, plain and patent as it is. But it is the *knower* that can appreciate *knowledge* in others. What is dark and dull to the blind and perverse is full of light and life to the Seer. What is a stone to the all-doubting sceptic is an adorable Vibhūti or embodiment of the Most High to the suppliant worshipper. It is only a true devotee that can discern devotion in others. It is not every man that becomes such a devotee.[1] No genuine devotion can make its appearance in the heart of any, unless that heart is rid of all grossness and impurity which have long accumulated on account of beginningless ignorance and persistent perversion, and which make it impossible for the heart to vibrate at the subtle, high rate of true devotion.

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1. मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ Gītā, VII, 3.

CHAPTER XXVI.

THE USE OF FORMS.

The busy man and the Temple.

1. Devotion arises only when a man has some knowledge of the Being who is the object of devotion. That there is in existence the supreme Self should be believed in, before He can be meditated upon in the spirit of devotional love, and before His nature can be fully known. Without faith in the fact of His existence, devotion to Him (Bhakti) or knowledge of His nature (Jñāna) cannot arise. Knowledge of the nature of the known implies, and is based upon, the existence of the known. Many among the people of the day appear to have lost their belief in the very existence of the Supreme, and the modern conditions and ways of life are so formed and guided that the chances of regaining the lost faith seem in certain cases to become more and more remote. The man of the modern busy world appears to be enormously active during many of the hours of his waking life in order that he may earn even for the bare necessaries of life, and he has, rather, thinks he has, no time left for devotion to God. Many have forgotten that there is God, and many more are rapidly forgetting. To this class of men, who are drowned in busy worldliness, the very building of the Hindu Temple is of immense use by constantly reminding them of the existence of the Almighty. The Hindu is asked to bow in devotion whenever he happens to see a Temple-building or its parts, such as the tower. This direction keeps up his faith, and whenever proper occasions arrive he goes into the Temple and has his faith strengthened by meditation and other acts of devotion. It may perhaps be said that the Christian churches and Muhammedan mosques equally well remind men of the existence of the Father in Heaven by association of ideas, because the church and the mosque buildings are always used for sermons and prayers alone. But there is this difference between them. The Hindu believes that there is God in the Temple itself and bows in veneration, while the Christian and the Mussalman consider their churches and mosques only as convenient resorts for purposes of meditation and taking instructions in religion. The Hindu Temple not only serves as the place of resort for such religious purposes, but is also so designed and established that it is itself the embodiment of the Almighty One. The sight of the Temple does not only remind the common man of the existence of God, but also teaches the advanced believer about the true nature of His Being.

2. The very nature of the Temple building indicates some of the ultimate truths. The chief principle underlying the plan of building of the proper Hindu Temple is the very one which underlies the formation of the universe, the macrocosm, and of man, the microcosm. The Supreme Īśwara, Who is the one, central, life-giving Source of the whole of the universe comprised of Lōkas or planes of different gradations of existence and the Pāramārthika Jeevātmā who ensouls the human personality composed of Kōśas or bodies of limitation, are represented by the Central Divine Image established in the innermost Garbhagriha of the Temple. This image is established by the Great Ones not physically alone but more by means of concentrated psychical force proceeding from their Spiritual Fountain-Head. In the Image verily is stored up the holy influences of the Supreme Spirit. Those who have known the sacred art of Temple-building can say how each and every part of the building represents, by way of symbol, some definite aspect of the Supreme Truth. The building should be considered as a correct miniature model of the extended manifestation of the Supreme Being. Some people who evidently know not that the temple-building is intended to serve the purpose of a school-model, and who are guided by the modern notions of material convenience, improperly alter the plan of the building. In their ignorance, they are not able to recognize the fact that, though they may make the model look finer and more beautiful by their alterations, they make it impossible for it to exactly represent facts in nature, that is to say, to serve the purpose for which it has been made. In all the old Temples, the plan of whose building has not been interfered with by later alterations, exceptional holy influences are generally felt by people who have grown to be sensitive enough to feel them. Of course, the ignorant and presumptuous sceptic cannot feel them anywhere. It is no doubt a fact that even among such old Temples there are some differences in their buildings. For instance, some Temples have seven Prākāras or rounds, some five, some three, and some others only one. But this difference is due to the circumstance that in the Science of Ātma-Vidyā different kinds of classification are made of the Lōkas of the Universe and of the Kōśas of man, and in the case of the Temples having only one Prākāra all the modes of manifestation are put together under the one head of 'Limitation'. Similarly, there may also be other minor differences, but these are in fact no differences in the eyes of the one who takes the trouble to know all about them. The mighty intelligence of the ancient Āryan Rishis, who have tried their very best to enlighten the ignorant humanity, may, to some extent, be known through the Temples established by them. The value of the Hindu temple, in the matter of impart-

Temple-building and the school-model.

ing knowledge about the Supreme Truths of Religion, is immense and indeed exceptional. It is not every Hindu that understands the value, and the ignorance of the non-Hindu can be nothing strange.

Temple-Images how established.

3. Again, to the one who understands how Images have been established in the Āryan Temples the belief that the Supreme Lord Himself is actually present in the temples is inevitable. The Images in most of the ancient or long-standing Temples are known to have been established by Mighty Rishis or by some of the very Incarnations of the Lord, Who, by bringing into concentrated activity their immense and varied psychical and spiritual powers, have made each such Image the very store and centre of Īśwaric life wherefrom is ever proceeding the most holy spiritual influence available for all who will benefit by it. The Temple-Image, to state once more, is not merely physically established, but a vast flood of strong spiritual thoughts are poured over it and into it, as it were, so as to convert it into a fit organ through which the Supreme Divine Existence may become manifested for the helping of the bewildered Jeeva. The all-pervasive infinite Self is, so to say, made to reveal some of His Powers for the spiritual good of humanity through the limited finite Image by the all-loving exertions of the Great Ones, just as the physicist makes the all-pervasive formless electricity reveal its powers of varied activity for the material good of man through the formful and limited scientific apparatus created by him. Neither the Great Ones newly create any God in the shape of the Image, nor does the physicist create electricity through his apparatus. The Image and the apparatus are only the medium of manifestation or objectification of the otherwise invisible power that is everywhere.

The Temple—some teachings.

4. The very sight of the Temple and of the Divine Presence inside the Temple reminds people of the existence of God, revives and strengthens faith in such existence, and helps also the seeker of further knowledge to ascertain ultimate truths about His nature and His varied veils of manifestation. In the Temple, it is the holy influence of the Deity in it that preserves its buildings and carries on all business therein. This influence takes the form of Bhakti or devotion in people, and through such devotion the Temple is kept up and maintained. The whole of such influence proceeds from the Central Image. The Imaged Deity does not Himself actively work, but from Him proceed wholesome forces to be utilized by His Bhaktas for their work of good, and He only remains as the Witness of all. The Temple is, no doubt, intended to be preserved for Him by the devotees, but the fact is that its preservation and maintenance are really for the spiritual training up of the devotees themselves. The

Deity, for Himself, has no purpose to serve, and His manifestation through the Temple-Image is only on account of, and for the benefit of, His Bhaktas. He in reality is without form or Image. His Divine Presence is equally well all over the Temple and also outside it. But only, that Presence is more or less fully manifested through the Image established in the centre of the Temple. Similarly, in the universe there is a Central Life-giving Soul, called Īśwara, Whose Life-influence is pulsing through the whole of the universe which is His Body or Temple. But for His ensouling life the universe would be no-where. He is in a sense imaged by His own Śakti, Sātwikī Māyā, and His place is the very heart of the universe, in fact, of the Jīva also. His Māyāvic influence has created and is preserving the whole of the universe. The withdrawal of such influence from the universe means its annihilation or Pralaya. Though the universe is kept up by His Life-influence, He has no purpose of His own to serve by keeping it up, but it is preserved by Him because the Vyāvahārika Jīvas or Thinkers require it. Īśwara is never Himself actively engaged in the work of the universe, but the work is going on under His Divine Life-influence, and He remains as ever the One Universal Witness. Though He, in His Māyāvic garb or Image, appears to be in the heart of the universe and of the Jīva, He in reality is everywhere and no limitation in space or time can bind Him. These truths are taught to us in a practical way by the establishment of Temples by the Great Hindu Seers. For the knowledge of the details of comparison between the Hindu Temple with its several parts and the manifested universe with all its grades of differentiation, and the human body with all its organs, recourse must necessarily be had to a qualified Guru or Teacher approached in the proper way. It may generally be said that the Hindu Temple, instead of making men have a wrong belief that God is not outside the Temple (as is sometime feared), teaches that He is the very Soul of the universe and that the latter has its very existence in Him. A map of India does not show that India is not outside the limits of the sheet of paper on which the map is drawn, but through it are taught matters relating to the vast peninsula.

No devotion without form.

5. The questions to be considered next are—whether it is absolutely necessary that there should be any form or Image to create religious devotion in man—if so necessary, how there have been pious Saints among the Christians and the Muhammedans who condemn Idolatry—and whether the investigations by the Western scientists who have ascertained the properties of formless ether and electricity do not show that form is not necessarily required for mental contemplation. The answer is this. By devotion is ordinarily meant the yielding of the heart to the Supreme in piety

and love. It includes an ardent longing on the part of the devotee to reach the Almighty. Devotion, in this ordinary sense of the term, has duality as an element and necessarily implies separateness of God (the object of devotion) and the devotee, each being taken to be existing outside the other. Yet the result of devotion is said to be the bringing about of the union of the two, to put it more correctly, the annihilation of the seeming separateness of the two. This disappearance of the illusive separateness which is the cause of all bondage is denoted by the term Liberation or Mukti. Bhakti or devotion is necessary as long as Liberation is not realised. In absolute Liberation from conditioned existence there can be no duality, and devotion, in the above sense, can have no reference to that state of final Mōksha. In devotion the means of separation between God and the devotee are twofold. There is the mind of the devotee which is the creation of Avidyā, through which he contemplates on Īśwara, and also there is the phenomenal coat of Īśwara, created by His Māyā. This devotee can contemplate only through the mind, and Īśwara can be contemplated upon only with His coat of Māyā. The mind being itself limited can grasp the nature of Īśwara only under limitation, the work of Māyā. The supreme has to put on the cloak of such limitation in order that the mind of the devotee may reach Him.[1] It is in fact this limiting cloak of Māyā that gives Him His appearance as Īśwara. His truer nature, no doubt, knows no limitation, but that nature has nothing to do with devotion in its ordinary sense and it has reference to the ultimate state wherein the worshipped and the worshipper are one. Hence, to make contemplation of God possible through the mind, He assumes some form as under limitation. Some form or other is assigned to Him by all the religions of the world. Apart from such form even the Christians and the Muhammedans cannot *think* of him. The Christian is asked to believe that the Almighty has His own beautiful form in which He is ever shining in the blissful Heaven. Mental conception is not possible without form at all. But this form does not belong to His true nature, and it is only *indicative* of Him. It is no doubt true that physical scientists have ascertained the properties of ether and electricity which by themselves bear no visible form. But the question is whether even scientists have any the least mental conception of ether and electricity as altogether apart from their concrete manifestations such as light, heat, sound and motion. It is through these formful manifestations of them

1. चिन्मयस्याद्वितीयस्य निष्कलस्याशरीरिणः ।
उपासकानां कार्यार्थं ब्रह्मणो रूपकल्पना ॥ Raghunandana.
न हि निरूपाधिकमेव ब्रह्म मन्दबुद्धिभिराकलयितुं शक्यम् । Kēna Bhāshya.
अव्यक्ता हि गतिर्दुःखं देववद्भिरवाप्यते । Gītā, XII, 5.

their very existence is inferred and their nature ascertained. These manifestations are in the first place studied and investigated and the abstract nature of ether and electricity is subsequently generalised. Pure unmanifest electricity can never be cognized, not even by the scientist. It must put on some form to be brought within cognition. Mere abstractions cannot be the object of cognition, and they have no independent existence even in the mind of the scientist apart from their formful expressions. A mathematician no doubt builds up his abstract conception, for instance, of triangles, and the Moralist his conception of abstract virtues, but even these can never have any such conception altogether apart from concrete instances. When such abstract conceptions are described by them, they must, of necessity, be just then thinking of some particular representations of the abstract notions. The very constitution of the mind of man is such that it cannot grasp anything which is not limited and which does not appeal to any of the five organs of sense-limitations, either by way of present sensation, or by way of memory of the past one, or by way of imagined sensation. Hence, in all religions, God is represented as wearing some sort of limitation or form, and devotees have thus been made able to have some definite tangible conception of Him. Some such form is absolutely necessary, for without it devotion is impossible. The mind of the man who wants to think of God without form may perhaps rise very high, but, seeing that it can stick to no hold of form above, it will soon descend to the world of temporal pleasure and constant suffering. A stone thrown up in the air must sooner or later come down.

Forms, mental and physical.

6. Such form may be mental or physical, and it does not much matter which.[1] All forms are impermanent and therefore unreal, whether physical or mental. The Christians and others have adopted only mental forms and they send their prayers up to the Divine Feet of the Lord in Heaven. They shut their eyes, form a mental picture of the Lord and contemplate on His Glory. This, no doubt, is very good. The Āryan Hindu however is not satisfied with a mental Image alone. He adopts also physical Images for worship. If a mental Form or Image can be justifiably used in devotion to God, there is no reason why a physical Image also cannot be used. There is no special virtue in the use of the mental Image alone. If Image worship is condemned because the Omnipresent God should not be taken as bearing the form of a physical Image, people who assign to Him a mental Image, that is to say, who mentally picture

1. शैली दारुमयी लौही लेप्या लेख्या च सैकती ।
मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ॥ Bhāgavata, XI, 27.

to themselves that He, though infinite in all respects, has a body and is sitting on a golden throne in Heaven, in the immensity of His power and glory, are none the less guilty of what they call Idolatry. If the use of Image, physical or mental, is by itself an offence, it is brought home to all alike, whether Hindu or Christian. The latter is as much an Image-worshipper as the former. The latter must only examine how the use of mental Image alone can be justified, while that of physical Image cannot be.

The Higher Teaching of Hinduism.

7. From the point of view of the Āryan Hindu any Image may be used, and he knows also the reason why the Christians and others do not use physical Images. Most of these other religionists think that their religions posit the existence of a Personal God having His seat in Heaven and governing from there the universe created by Him. The idea that He is in Heaven alone is most prominent in their minds. That His is the ensouling Life even in the objects of the physical world does not appear to have been taught to them in plain terms. When the devotee kneels down in the church and meditates on Him, he closes his eyes because he believes that his physical eyes can see no object which may be his Vibhūti or form, and because he thinks that the Lord is far away from this world of ours, and that, if He, Who is in Heaven, should be reached at all, it can only be by the mind sent upwards to Heaven without being hindered by any physical sensation. If the Āryan Hindu also were taught in a similar way that his Īśwara, who is the guiding Soul of the universe, is sitting in Kailāsa or Vaikuntha alone and is ruling from there, and that there is no higher truth than this, Image-worship, as it obtains now, would surely not have been prescribed at all. The Hindu is taught to be more ambitious. He is told that the Father in Heaven is Himself only a manifestation, though the highest one, of the Omnipresent Impersonal Absolute Self. He is taught to realise the existence of this Impersonal Infinite Self, not in Heaven alone, but in the very physical world in which he himself is.[1] He is taught to have his God *here and now.* To him there is no *going* to Heaven to see him. God is everywhere and is therefore here also. Heaven is here, not anywhere else. Every object of this world is a manifestation of His existence. He is told again that the Reality in himself also is that same One Self, and he is trained in the practice of Image-worship in order that he may realise the oneness of the Self in his own personality, in all objects and beings seen around him,

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1. अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते । Bṛihad, Kāṭhaka, Up.

and also in everything else that is unseen.[1] It may not be that the founders of other religions did not know this ultimate truth of the absolute Unity of the Self. As a matter of fact, they have taught that God is omnipresent and is in the very heart of man. These ideas, it appears, have not been worked out fully in those other religions, and practical training is not so modelled as to ensure their complete realisation in actual experience. It is very likely that such founders, considering the stage of the mental and the spiritual development of the people among and for whom the new religions were established, did not think it necessary, and perhaps even thought it unwise and improper, that the highest truth should be plainly revealed to them, the truth that could be rightly understood only by the most advanced among God's devotees. The mode of training of such people appears to have been so prescribed as to be in conformity with the degree of their advancement. A beginner in the study of chemistry is only trained to analyse and find out the elements of a comparatively simple compound, while an advanced student of chemistry is given a piece of salt which tries hard all his powers of analysis and which exhibits in the first instance properties almost quite the reverse of those of its component elements. While Hinduism, by prescribing Physical-Image-worship, trains its votaries to try in a number of ways to realise the presence of the Supreme Universal Self in the very stone kept in front of them, the stone which possesses, in the eyes of the ordinary man, attributes just the reverse of those of the Most High,[2] the other religions almost rest satisfied with the training of their infant followers in the belief of the existence of a Personal God, the Father in Heaven.

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1. हृदि ह्येष आत्मा । Praśna. Up.
यथा समाधित्रितयं यत्नेन क्रियते हृदि ।
तथैव बाह्यदेशेऽपि कार्यं द्वैतनिवृत्तये ॥
अध्यस्तजगतो रूपं नामरूपमिदं द्वयम् ।
नामरूपे पृथक्कृत्य ब्रह्मण्येव विलापयन् ॥
अधिष्ठानं परं ब्रह्म सच्चिदानन्दमद्वयम् ।
यत्तदेवाहमित्येव निश्चितात्मा भवेद्ध्रुवम् ॥ Sarva Saṅgraha.

यावत्सर्वेषु भूतेषु मद्भावो नोपजायते ।
तावदेवमुपासीत वाङ्मनःकायवृत्तिभिः । Bhāgavata, XI, 29.

2. एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्धया सूक्ष्मया सूक्ष्मदर्शिभिः ॥ Kāṭhaka. Up.

8. The Āryan Seers, in prescribing Image-Worship, have so arranged that the beginner in Upāsanā or Worship as well as the advanced student of Ātma-Vidyā may both equally adopt it. The former adopts it because he can have no adequate idea of the Impersonal, Absolute Self, and requires some tangible form for devotion to attract the attention of his roaming mind away from the wide world of sensation. The advanced student also adopts it because, having had theoretically the information about the truth of Absolute Monism, he wants to bring this truth within his own actual realisation by trying to discern the presence of the Universal Self in, and to dive deep into the Noumenal Reality of, the very Image before him.

Image-Worship necessary for All.

9. Next arises for consideration the following question:—"Even supposing that formful Image is necessary for exercise in devotion, why should there be prescribed definite forms of Image without allowing each devotee to create his own forms ?" The very fact that the mind of man creates diverse forms is the reason for prescribing definite forms for the purpose of worship. This purpose will itself be defeated if the mind is allowed to create new forms whenever it is turned devotionally. A chief object of Image-Worship is to prevent the mind from being actively engaged in the creation of forms. This is done by compelling the mind to confine all its activities to some one chosen form which is taken as the symbol of the Supreme Self. Even this form is by itself only of a secondary value, being but the means to an end. Because, the mind cannot, without a hold of form, stick on to anything, much less continuously do so, some form has of necessity to be adopted as symbolising, for the time being, the Final Object of devotion.

Mind and Creation of Forms.

10. The form ought not to be constantly changing, and it must be helpful in the keeping up of steady continued devotion. The banks of the divine channel must be kept intact and firm, without change, to allow unimpeded the continuous flow of devotional feeling towards the Supreme One. Repeated contemplation and acts of worship through the same form will take the devotee to the Final Goal more surely and swiftly. As in the case of the ordinary paths, so in the Path Divine also previous acquaintance and repetition lead to better facility of passage through it. It is unnecessary and wasted labour to be cutting a new channel every time there has to be a flow, or preparing a new pathway every time one has to walk. We should secure once for all some one desirable form or Image to be used in worship, and this same form must continue to be used without putting the mind to the unnecessary trouble of manufactur-

Image not to be often changed.

ing different forms every time there is worship. Form-making is, as already stated, only of secondary importance. All that is required is that some one particular form must be properly chosen and strictly adhered to.

Choice of Image.

11. But the nature of the chosen form should be such as to hasten the devotee towards the attainment of the Final Object, and it should be more or less capable of representing, and reminding the devotee of, the nature of the Great One Who is to be worshipped through the form. Either such form has to be newly prepared, or the selection of such form has to be made from out of the innumerable forms which make up, or have appeared in, the universe. The universe of forms is itself the creation of the form-maker, the mind. Some forms are created by individual-or-Jeeva-minds and the others by the Universal Mind of the Supreme. The beauty, the stability and the usefulness of forms depend upon the nature of the mind from which they originate. Of the several forms available for use in worship, those created by the Supreme are superior to those created by Jeeva-minds, and among the latter those created by saintly devotees are superior to those already created or then and there created by the ordinary worshipper. Hence it is that some one of the Divine Forms of the Great Avatāras or Incarnations, Vibhūtis or Manifestations, of the Lord Himself, or any one of the several forms through which Great Seers, after long, steady contemplation, realised the Sacred Presence of the Lord, is directed to be adopted by the intending worshipper. These prescribed forms alone truly represent the nature of the Divine. The ordinary man has only to adopt some one of these prescribed forms. If he is so fortunate as to have faith in a Guru or Divine Teacher, exactly the right one among such forms will be chosen for him by the Teacher. The ordinary man by himself is in many cases incompetent to make the selection of, and much more so to create, the right form or Image. In fact, there is no necessity at all to create any new form for use in contemplation, even supposing that the ordinary man is capable of creating proper forms. The only thing that is required is the drinking of nectar from the sea of Ānanda or Bliss. When there are already gold vessels prepared for us which we may use for the drinking, we should be most imprudent to make our own clumsy vessels made of our sandy mind-stuff. The vessel, by itself, is of no consequence whatsoever, and, prudent as we claim to be, we have only to take some one of the ready-made beautiful vessels and drink of the Sea of Bliss. It is better to use the ready-made vessel and drink of Bliss immediately than to be ever-and-all-busy in the preparation of a vessel without having time to reach the sea.

An exceptional merit of Hinduism.

12. The Śāstraic prescription of definite meaningful forms and the manifold provisions and directions severally made for the adoption of these forms in the exercise of devotion according to the varying capacities and stages of development of the devotees, reveal a prominent part of the exceptional merit of the ancient Āryan Religion. Considering from every point of view, the fact is clear that Image-worship, instead of being a defect or curse of the ancient Āryan Faith, enables the Bhaktas or devotees of different degrees of development to attain the highest aim of religion, immediately or by degrees, as the case may be, with ease and facility in a practical way. The existence of Image-worship among the Āryan Hindus argues the immense depth of wisdom of the Śāstraic literature. As the one who is in the stage of devotion is still within the bonds of duality, having his physical body and his mind in the state of activity, and having individuality still subsisting in him, provisions are amply made, in connection with Image-worship, for the proper engagement of his several organs of sensation (Jñānēndriyāṇi) and of action (Karmēndriyāṇi) and for the due surrendering of everything most valuable in his possession or power at the altar of the Image of the Lord by way of offerings, in a manner which distinctly shows that Image-worship makes the devotee a devotee in all respects, in thought, word and deed. The one who is advanced enough to realise the Self in the very concrete Image before him can have no difficulty in realising the Self beneath or under other forms, whether the human form of the Holy Guru or the verbal form of the Vēdic Mantra or the physical form of the concrete universe.[1] The Self realised through any form is one and the same Infinite One. Blessed are those who, by virtue of true devotion, can see the absolute identity of the Self behind all such forms, and pitiable is the fate of those who are attracted only by the form-side of things.

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1. शिवविद्यागुरूणां च भेदो नास्ति कथञ्चन ।
शिवे मन्त्रे गुरौ यस्य भावना सदृशी भवेत् ॥
भोगो मोक्षश्च सिद्धिश्च शीघ्रं तस्य भवेत् ध्रुवम् । Mādhava.

मर्त्यबुद्धिर्गुरौ यस्य शिवलिङ्गे दृषन्मतिः ।
शब्दबुद्धिस्तु मन्त्रेषु स खलु ब्रह्महा भवेत् ॥ Parāśara.

CHAPTER XXVII

THE ĀRYAN TRINITY.

The need for different Ideals.

1. In the last chapter we saw the necessity for fixity in the form of Image chosen for worship. But the question remains, "what is the reason for the Śāstras prescribing *many* such fixed forms for contemplating on the one Supreme Self, thereby necessitating a selection of some one particular form out of the many?" The answer to this question has reference to one of the chief exceptional merits of Hinduism. As pointed out before, all the religions of the world deal with devotion through Image. While in Hinduism both mental and physical Images are used for contemplation, in the other religions mostly mental Images alone are prescribed. Even as regards mental Images, each of these other religions, such as Christianity, assigns only one form or phenomenal appearance to the Supreme Lord, and directs that every one who professes the religion ought to contemplate on Him only through the single particular form so prescribed. [It is to be noted that even such particular form is not well-defined]. In the Āryan Religion, however, different definite forms are assigned to the Lord, and the devotees are directed to adopt for contemplation such alone of those forms to which their hearts are attracted.[1] People differ widely from one another in respect of spiritual qualifications and training. Amply recognising this fact, Hinduism makes different provisions for different Bhaktas of varying degrees of advancement. What is sufficient food for the child is grossly insufficient for the adult. What is good for the latter may even be dangerous to the former. What is delicious to the rustic may be nauseous to the refined. What is beautiful to one may be intensely repugnant to another. Men are born with varying tastes, qualities and capabilities. These men, in order that they may rise in the scale of spirituality, have to be shown different ideal existences that may be possible for them to aspire to from their present respective positions. Devotion is the longing of the heart for union with the Ideal. The Nature of the Ideal presented to the devotee must be capable of winning his heart, as the heart is at present constituted. A presentment of an Ideal too high to be appreciated with benefit by a devotee is worse than useless to him; an Ideal which falls below the mark of an aspiring advanced student of

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1. महापुरुषमभ्यर्चेन्मूर्त्याभिमतया पुनः । Bhāgavata, XI, 3.

Ātma-Vidyā is likewise also of no help to him. Hence, the Supreme Self, though One and Undifferentiated, is in our Āryan Religion considered as presenting Himself as a number of different Ideals by appearing under a variety of forms, in order to attract and elevate men of all grades of development and to turn them all in the ways of religion leading up to the Summit of Truth.

How different Ideals appear.

2. These Ideals arise in the Infinite Self by virtue of the triplicity of Gunas of His Power or Māyā Śakti. The points of distinction among the Ideals have reference to the extent of the relative predominance of some of the Gunas or qualities over the others. Men also differ from one another because of the relative varying proportions of the Gunas of their inner nature. By virtue of these varied differences in qualities people widely differ in respect of their aspirations and ideals. The Ideals are but the personifications of the Highest One Self under name and form (Nāma-rūpē) which appropriately indicate the internal Gunas or qualities that are prominent for the time being. Though Ideals differ from one another, yet, so far as the inmost Reality, the Noumenal, of the Ideals is concerned, it is, and can be, only One in all of them. Devotees, being themselves within the bonds of limiting 'name and form' and characterised by some predominant Gunas, have to be severally given Ideals which bear the appropriate 'name and form,' and which exhibit appropriate Gunas that can with effect captivate their hearts.

Īśwara and Jñāna-Śakti—The universe in conception.

3. The manifestation of the One Supreme Self in the form of multiplicity of Ideals is not merely imaginative, but is an actual fact. In the very emanation of the finite universe out of the Infinite, the Self puts on in succession three different, rather, three sets of different appearances which form the Supreme Trinity of the Āryan Religion. All the Ideals described in the Sacred Books of this religion are but this Trinity and the numerous personifications of particular aspects of this Trinity. We shall consider briefly what this Trinity is. The universe emerges out of the Infinite Noumenal Self through His Power, Māyā-Śakti, the Form-making or Female Principle in the Infinite, the Mother of the Phenomenal. It is said, there has to be considerable and varied exercise of this Power, much of pre-natal development, as it were, before a tangible universe can come out in full manifestation. Before the beginning of the conception of the universe the Self alone subsists in His Infinitude of blissful existence, having His Power or Śakti locked up in Himself. Māyā-Śakti is then thoroughly non-active, the equilibrium of Gunas being preserved, as observed in a previous connection. When He is about to contemplate the emanation of a universe, this equilibrium be-

comes disturbed and as the first result of such disturbance the Sātwic aspect of Māyā is manifested, and the Self, considered along with this Sātwikī Māyā, is known by the name 'Īśwara'. Rudra is Amśa or specific Manifestation of Īśwara. Satwa Guna has reference to Light or Consciousness. This Sātwikī Māyā of Īśwara is therefore called also Jñāna-Śakti, Power of Knowledge or Consciousness. This Jñāna-Śakti is none separate from Īśwara. She has no existence independently of Him. She is, in fact, indivisible from Him. She is, as it were, part and parcel of Him. Īśwara in consequence appears as Ardhanārīśwara—half-male Īśwara, half-female Dēvī (Nārī). And the future emanation of the universe is to be from Them both. Īśwara is the Father of the univese, and His Śakti is its Mother.[1] By the union of the Two the universe is conceived.

Vishnu and Ichchhā-Śakti—The subtile Universe.

4. By such conceiving is meant the appearance of a Centre of Consciousness around which the future universe is to be built. The Soul or enlivening Self of this Centre of Consciousness, appearing in the vast unlimited ocean of the Unmanifest, is called Hiranyagarbha of whom Vishnu is Amśa. As He arises out of the union of Īśwara with Sātwikī Māyā (generally known as Umā or Śakti-Dēvī), He is considered as Their Son.[2] In another sense He is the Brother of Śakti-Dēvī, as He appeared as a Centre of Consciousness along with the appearance of the Sātwikī Dēvī Herself. The nature of the Centre of Consciousness is largely resembling that of Śakti or Power of Consciousness. The characteristics of Vishnu so much resemble those of the Sātwikī Śakti-Dēvī that Vishnu is Himself considered as representing the female counter-part of Īśwara.[3] The appearance of Vishnu as the Consort of Īśwara and Their joint appearance as Harihara (analogous to Ardhanārīśwara) as shown in the Purānas may all be well understood in the light of these facts. Vishnu being in His inception the Soul of the Centre of Consciousness merely,

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1. सर्वेषां जनकं परम् । Pañchabrahma Up.
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ । Raghuvamśa.

2. उमाशङ्करयोर्योगः स योगो विष्णुरुच्यते । Rudrahṛidaya Up.
......रुद्रो......हिरण्यगर्भं पश्यत जायमानम् । Tait. Āraṇyaka.
.......रुद्रः.......देवानां प्रथमम् आद्यं हिरण्यगर्भं पुत्रस्थानीयं जायमानं योनिस्थानीयादस्मात् परात्मनः उत्पद्यमानं पुरस्तात् कल्पादौ पश्यत । Bhaṭṭa Bhâskara Bhāshya.
......रुद्रो......हिरण्यगर्भं जनयामास पूर्वम् । Svētāśva. Up.

3. रुद्रात् प्रवर्तते बीजं बीजयोनिर्जनार्दनः । Rudrahṛidaya Up.
विष्णुर्विश्वजगद्योनिः । Śarabha Up.

He can only be passively receptive, and, for actively creating the universe, He requires a Power competent to bring about activity. He is consequently united to Ichchhā-Śakti, Power of Desire, another aspect of Māyā Śakti in which Rajō-Guna is more predominant. This Ichchhā-Śakti is the Supreme Wielder of destinies. She is called also Lakshmī. It is through the aid of this Ichchhā-Śakti, that is to say, by the exercise of His Power of Desire, Vishnu is able to weave around himself a definite, huge, yet limited, mass of fine, shining elements of matter (Bhūta-tanmātra) taken from out of the Tāmasī-aspect of Māyā, classifies these elements and forms out of them a subtle universe, of which the would-be concrete universe is to be only a gross counterpart. This subtle universe which is created by Vishnu is, in fact, a mould of fine, shining material for the creation of the future universe. In the course of the creation of the universe, therefore, the work of Hiranyagarbha or Vishnu is to bring out in manifestation the primary elements of matter and to prepare with those elements the subtler portion of the universe (Sūkshmaprapancha) which is the universal vehicle of Conditioned Consciousness, comprehending the whole of the coming tangible universe. The heart being the seat of emotional desire, Vishnu has made His own heart the seat of His Lakshmi or Ichchhā-Śakti.

Concrete Universe necessary.

5. After the creation of the subtle universe or Sūkshma Prapancha by Vishnu, another step has to be taken for the appearance of the concrete universe. It is only after the creation of the concrete universe, experience of good and evil by the Jīvas, according to their respective deserts (by virtue of their past Karmas) acquired by them in the previous cycle or cycles of the universe, becomes possible. Jīvas require for such experience, over and above their own subtle or Sūkshma Śarīras or vehicles, concrete material bodies and environments. The subtle or Sūkshma Śarīra of the Jīva has no doubt all the necessary subtle organs of experience within itself, the organs of sensation and of action. But this Sūkshma Śarīra with all such organs is only the instrument of experience (Bhōgasādhanam), and this instrument has to be used by the Jīva securing his stand on a firm, unyielding ground of support, the concrete material body which is on this account called Bhogāyatanam as once before observed. Also, the previous Karmas having been performed with physical or material bodies, many of the fruits of such Karmas have also to be experienced by means of such bodies. Again, concrete bodies require for their own up-keep concrete material environments and objects. Hence, the creation of the concrete universe becomes necessary.

Appearance of Brahmā.

6. For this end Vishnu desires, that is to say, unites with His Ichchhā-Śākti or Lakshmī, to bring into existence the required gross material universe. This union of Sātwic Vishnu with Rājasic Lakshmī seated in the Lotus of his own heart results in a reproduction of the Lotus, the grand symbol of the Phenomenal, from the navel of the Lord, that is to say, in a lower material plane of manifestation, from which springs forth a Mighty Being Who is to be the Creator and Ensouler of the concrete universe. He is known by the name 'Virāṭ,' and Brahmā is His Amśa. For reasons similar to those referring to the inter-relationship of Īśwara, Śakti and Vishnu, this Brahmā is considered as the son of Vishnu and sometimes as the brother of Lakshmī. After He has made His appearance, Brahmā learns from Vishnu Himself all about the fundamental Truths relating to the universe through the eternal record of knowledge, the Vēdas, and begins His work of creation. He is already given a pattern in the shape of Sūkshma Prapancha or subtle universe, agreeably to which He has to create the concrete one. [It must here be noted that, in the Sacred Literature, the name "Hiranyagarbha" is also very often used to denote Brahmā or Virāṭ because of the fact that the subtle and the concrete forms of and in the universe co-exist and are linked together.[1]]

Brahmā and Kriyā-Śakti.

7. Before Brahmā can actually create the concrete universe, He should secure the necessary materials wherewith to create it. The concrete, tangible nature of the universe cannot be brought about so long as the materials to be used in the building of the universe are in their elementary, subtle or intangible condition. The atoms of the elementary substances have to be brought together in harmonious combinations so as to bring out of them the required classes of compound substances which may serve as the atoms of the lower or concrete plane of existence. The subtle atoms of the plane of mental thoughts have to be converted into the grosser atoms of the plane of physical action. The words 'mental' and 'physical' are used from our ordinary standpoint; strictly speaking and as already shown in a previous context the mind is as much matter as what we ordinarily understand by the word 'matter'; there is only a difference in the degree of intensity or grossness consequent on the former being composed of primary elements and the latter of secondary ones. After the preparation is made of the atoms of the physical plane, physical bodies of Jīvas have to be built up with such atoms. These physical bodies are fitted up just in accordance with the corresponding subtle or mental bodies. The use of the physical bodies in the field of

1 स्थूलदेहं विना लिङ्गदेहो न क्वापि दृश्यते । Pañchadaśī, VI.

activity is just the same as that of the mental body in the field of thought. To prepare the materials and the bodies composed of such materials of the physical plane, the plane of activity, Brahmā is united to Kriyā-Śakti or Power of Activity or Will, the third aspect of Māyā-Śakti. This Kriyā-Śakti brings about the harmonious vibrations of non-physical atoms so as to bring them together in definite proportionate combinations to form the physical atoms, and creates physical bodies with such atoms. The concrete atoms are prepared out of the elementary atoms by the process of what is called Panchīkaranam which will be described presently.[1]

Panchīkaranam of Matter.

8. Matter is of five states or conditions, namely, the solid (Prithivī), the liquid (Āpaḥ), the luminous (Tējaḥ), the gaseous (Vāyuḥ) and the spatial (Akāśaḥ). The primary atoms of each of these states of matter differ in structure from those of the others. In the building of the forms of the subtle universe these primary atoms themselves are used. Different and more complicated states of atoms are required to build up concrete forms of the concrete universe, although in this concrete universe as well the same five states of matter will be found. These latter atoms are prepared with the primary atoms by putting together portions of such atoms of all the different conditions of matter in the manner following :—Five primary atoms are taken, one of each state of matter ; that is to say, one spatial atom, one gaseous atom, one luminous atom, one liquid atom and one solid atom. Each one of these five atoms is divided into two halves. One of the halves is kept separate and the other half is again subdivided into four half-quarters. Thus, each one of the atoms is divided into five portions, one of them being a half and the others being each one-eighth. To prepare a solid concrete atom, for instance, the solid half atom is taken, and to it is added an one-eighth portion of each of the spatial, the gaseous, the luminous and the liquid atoms. Thus, a solid concrete atom is a compound of portions of the primary atoms of all the five conditions, but having more of the primary solid atom than of the other atoms. In the same way, in each of the concrete spatial, gaseous, luminous and liquid atoms we find the same proportions taken out of the corresponding primary atoms. As each of the concrete atoms is a compound of portions of all the five states of primary matter, the process of forming the atoms is called Panchīkaranam, the concrete atom being itself called Panchīkṛta atom as opposed to the primary or Apanchīkṛta atom.

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1. स्रष्टुकामो जगद्योनिस्तमोगुणमधिष्ठाय सूक्ष्मतन्मात्राणि भूतानि स्थूलीकर्तुं सोऽकामयत सृष्टेः परिमितानि भूतान्येकमेकं द्विधा विधाय पुनश्चतुर्धा कृत्वा स्वस्वेतरद्वितीयांशैः पञ्चपञ्चधा संयोज्य पञ्चीकृतभूतैः......असृजत् । Paiṅgala Up.

Position of Saraswati.

9. It is the supreme Kriyā-Śakti of harmonious activity, Who is united to Brahmā and Who is called Saraswatī, that brings about the Panchīkaranam of matter and also creates the concrete universe of forms composed of Panchīkṛta matter. The creation of dense, inert matter being Her work, She is considered as representing the Tāmasic aspect of Māyā. As Kriyā-Śakti, She is the Power of Active Will of the Supreme. In the case of an ordinary man, his character and merit are tested by his "power of will." This "power" belongs to his inmost nature, and it is with this "power of will" he is able to control his other natures. As observed in another chapter, he is able to direct by the exercise of his "power of will" what thoughts and desires shall occupy, or be retained in, his mind and what shall be banished from it, and also what movements his physical organs of action shall exhibit and what they shall not. Though, in all cases of voluntary activity, thoughts and desires precede action, they are but ancillary to the will which is the real prompter of all action and controller of thoughts and desires. This will, being such controller, belongs to a plane of existence superior to the planes of thoughts, desires and actions. The power of will in man seems to proceed from his very inmost Soul. Similarly, the Supreme Kriyā-Śakti or Saraswatī seems to have directly proceeded from the Ultimate Universal Noumenon, the Infinite Absolute Self, and is considered as ranking equally with the very first manifested Appearance of the Self, namely, Īśwara Himself. Hence, we find it mentioned that Saraswatī is the Sister of Īśwara. As is the Sister, so is also the Brother considered as showing forth the Tāmasic aspect of Māyā, because Īśwara is the Supreme Ideal of thorough renunciation or absolute inaction and is also the Final Absorber of the whole manifested universe unto Himself, when its life-period is over, by the destruction of all name and form which are the pillars of conditioned or limited existence, which create all the distinction between the actor, the action and the thing acted upon, and which bring about individualisation, the root of all evil. From the point of view of the limited busy universe, His silent work of destruction is indeed an extremely dark event and is therefore Tāmasic.

Marriage—its significance.

10. Īśwara or Rudra, Vishnu and Brahmā, with Their respective Consorts, Umā or, as more usually called, Śakti (Jñāna Śakti), Lakshmī (Ichchhā Śakti) and Saraswatī (Kriyā Śakti), form the Supreme Trinity of the Āryan Religion. The above mentioned union with the consort in each case is a spiritual union, and this is illustrated in the shape of grand marriage festivals of the Hindu Temples. Among the Āryan Hindus even the ordinary marriage between man and woman is, as shown in the

chapter on Marriage, a spiritual union, the union of Soul with Soul, and a large part of the ceremony of the Hindu marriage results in a religious Samskāra or purification intended to advance the spiritual progress of the individuals brought together by the union. In the eyes of the one who knows the real object and the secret of the Hindu marriage, the marriage festivals of the Āryan Temple mean the enactment of mighty events relating to the origin, the preservation and the dissolution of the whole universe. With the invasion of gross materialism and arrogant perverseness on the Āryan sacred soil, the ideas of marriage have largely changed, and the fallen sceptic Hindu of the present age has no better notion of the marriage relation than the one obtaining among the modern so-called civilised, but verily uncivilised and unspiritual nations of the West generally blind to everything above the material. Very naturally, in his view, marriage is primarily connected with the low pleasures of conjugal life, and he does not know that the Hindu wife is a Dharma-Patnī, the helper of the husband in his acts of religious merits and that the husband is the spiritual Guru of the devoted wife. Blinded as he is by ignorance, and depraved as are his notions of marriage in human society, he cannot but believe that, when the Almighty is taken as assuming human forms for the helping of the Jīvas, when marriage festivals are conducted in the Āryan Temple for Gods and Goddesses, and when offerings, indicative of the spirit of renunciation in the devotee, are made to them, the Supreme is also considered as being subject to all human wants and weaknesses. In the view of such a man it is no doubt impossible to dissociate all notions of ordinary human frailties from the One Who is worshipped through human form, and it is no wonder that he objects to Image-worship on the grounds stated already.

Śakti-Dēvi.

11. Before the beginning of every Mahā-Kalpa or Grand Cycle of the universe, that is to say, in Pralaya or the state of dissolution or non-manifestation, the Absolute Self, in His infinitude of existence, is as such alone present. The Self is known as "Witness" (Sākshichaitanya) when considered along with His own Supreme Unmanifest Māyā, a witness without having anything to witness. He indicates the beginning of a universe by allowing this His Infinite Power or Māyā-Śakti to put forth a partial manifestation as Sātwikī Māyā, and by Himself appearing as Īśwara. Iśwara is the First Cause of the universe. Sātwikī Māyā or Jñāna-Śakti is, no doubt, the Mother of Light or Consciousness, but this Light or Consciousness, having sprung from only a partial or limited aspect of the supreme unqualified Māyā-Śakti is itself only limited Light or Consciousness. Sātwikī Māyā or Śakti-Dēvī, being, as it were the Primary Veil (Āvaranam) over the Self, is the root-case of the conditioning of the Absolute

Consciousness of the Supreme, and Progenitor of all limitations that are the source of bondage and Samsāra. She is therefore also called Āvarana-Śakti and appears as dark-coloured by the side of Her Lord, the pure, uncoloured or white (Śuddha-Sphatika-Sankāśa), unlimitable, supreme Īśwara. Although from our standpoint of view, that is to say, from the point of view of the universe, the first appearance of Śaktī-Dēvī or Jñanā-Śakti is an event of mighty glory, still from the point of view of the Supreme Self, Her appearance, followed by the train of Samsāra, is but a dark event. Hence she is coloured dark. Again, as Īśwara is the First Cause of the universe, He is also its Final Consumer or Destroyer, as already stated. He has in Himself the beginning and the end of the universe. In union with Jñānā-Śakti He brings into existence the Supreme Lord of the subtle universe, the Sātwic Vishnu or Hiranya-Garbha, Who in His turn, through His Rājasic Ichchhā-Śakti or Lakshmī who, by virtue of Her wavering and out-spreading character, is also called Vikshēpa-Śakti, produces out of Himself the Rājasic Brahmā or Virāt Purusha. Again, as stated above, this Brahmā, being united to Tāmasic Kriyā-Śakti or Saraswatī, otherwise called also by the name Sthoola-Śakti, creates the concrete universe[1]. When the life-period of the universe is over, this concrete universe becomes dissolved into the subtle universe, Brahmā being merged in His Source, Vishnu, and His Tāmasic Kriyā-Śakti merged in the Ultimate Māyā-Sakti, and then the subtle universe itself is withdrawn into Himself by Vishnu Who, on the final merging of His Rājasic Ichchhā-Śakti in the same, Unqualified Māyā-Śakti, becomes one with Īśwara. Īśwara allows thereupon His own Sātwic Jñāna-Śakti also to be merged in the pure unmanifested Māyā-Śakti, and, thereby Himself giving up His Īśwaratwam, remains as ever the One Absolute Infinite Self. It is Sātwikī Māyā or Jñāna-Śakti of Īśwara that both begins the creation and completes the dissolution of the manifested universe. Jñāna-Śakti turned outwards leads to its creation, and Jñāna-Śakti turned inwards is the cause of its dissolution. The former brings about limited phenomenal existence, and the latter points to the Infinite Noumenal Self by the destruction of everything phenomenal. The former results in action and worry, and the latter ends in

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1. गुणसाम्याऽनिर्वाच्या मूलप्रकृतिरासीत् । तत्र प्रतिबिम्बितं यत्तत् साक्षिचैतन्यमासीत् । सा पुनर्विकृतिं प्राप्य सत्त्वोद्रिक्ताव्यक्ताख्यावरणशक्तिरासीत् । तत्प्रतिबिम्बं यत्तदीश्वर-चैतन्यमासीत् । ईशाधिष्ठिता परशक्तितो रजोद्रिक्ता महदाख्या विक्षेपशक्तिरासीत् । स महत्तत्त्वाभिमानी स्पष्टास्पष्टवपुर्भवति हिरण्यगर्भाधिष्ठितविक्षेपशक्तितस्तमोद्रिक्ताहं-काराभिधा स्थूलशक्तिरासीत् । तत्र प्रतिबिम्बितं यत्तद्विराट्चैतन्यमासीत् । स तदभि-मानी स्पष्टवपुः सर्वस्थूलपालकः । Paiṅgala Up.

absolute renunciation and peace. Hence, Śakti-Dēvī of Īśwara has two aspects, the one as the Source or Mother of the phenomenal universe and the other as the Cause of its dissolution. Īśwara, by Himself, is neither the Creator or Cause of the universe nor its Destroyer[1]. It is by reference to his Śakti-Dēvī He is described as such Cause and Destroyer[1]. Śakti-Dēvī is Herself the primary Cause of limitation at the root of the universe and also the Power that works out the final destruction. Śakti-Dēvī is considered as dark-coloured because also of this fact that Hers is the work of destruction of all forms and activities. For another reason also, which is already indicated, Her Lord, Īśwara, is Himself described to be Tāmasic, irrespective of Her work of destruction. From the point of view of limited activity and conditioned consciousness, the state of supreme renunciation and of unconditioned or absolute Chit or Light of Consciousness of Īśwara Who is the Lord of, and transcends, Māyā, is a state of incomprehensible stillness and impenetrable darkness. Stillness and darkness are the characteristics generally of Tamō-Guna.

The Supreme Ideals and their Oneness.

2. The three Gunas of the manifested universe, when traced back to the Supreme Trinity, exhibit the ideals of their respective characteristics. The Rājasic activity of selfish humanity is represented in Brahmā (the Third Cause) by His creative activity. The Sātwic goodness and light in man is represented in Vishnu or Hiranya-Garbha (the Second Cause) by His preservative function and the light of His universal consciousness. The dull inertia and darkness of Tāmasic natures is represented by the absolute renunciation, the peaceful calmness, the supreme bliss and the unknowable infinitude of existence of the highest ideal of sageliness and resignation, the ultimate Destroyer of duality, Īśwara (the First Cause). (Compare also Prājña, Taijasa and Viśwa in man with Īśwara, Vishnu and Brahmā in the universe). The common saying "the extremes meet" is typically instanced in the case of Īśwara. In Him Who is the Highest One, the lowest of the Gunas, Tamas, seems to find its consummation. Even in this world, the highest Jñānī looks[2] like the lowest idiot. In the view of the ordinary man, the Jñānī and the idiot are one, and both of them conduct themselves more or less in the same way, Activity in both is confined to the bare necessaries of their physical bodies (Dēha-

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1. उत्पत्तौ च विनाशे च कारणं यं विदुर्बुधाः । Mahābhārata Ānuśāsanika, 16.

2. साम्बरा वा दिगम्बरा वा । न तेषां धर्माधर्मौ । न मेध्यामेध्यौ । Avadhūta Up.
अव्यक्तलिङ्गाव्यक्तचारा अनुन्मत्ता उन्मत्तवदाचरन्तः । Jābāla Up.
यथा मूढो यथा मूर्खो यथा बधिर एव वा । Yōgatattva Up.
बालोन्मत्तपिशाचवत् । जडवच्चरेत् । Nārada P. Up.

mātrāvaśishtau) because the Jñānī knows that his present material body is the only remnant of his bondage clinging on to him to be kicked up as soon as his Prārabdha-Karma shall be exhausted,[1] and because the fool identifies himself with his material body alone. However wide is the gulf that separates them as regards their internal or real merits, however different from the idiot's worthlessness is the Jñānī's immense usefulness[2] to the universe around through his ever-radiating and elevating spiritual influence, yet, in their outward conduct, they both do not differ much. In the same way, although from the point of view of the universe of limitation Īśwara may be described to be Tāmasic because of His dumb silence or His dark work of destruction, yet, from the higher or truer point of view, His is just the other extreme Gunātīta state beyond all that is limited, qualified or conditioned, His very mute speechlessness imparting[3] the highest truths of Ātma-Vidyā, and His act of dissolution opening the gateway of the most supreme Sat-chit-ānanda state of Infinite Glory, quite beyond all that is Tāmasic or dark[4]. The triplicity of Gunas of the Trinity, the Triple Cause of the universe, is reproduced in the effect, the created universe. The triple nature (because of Gunas) of the limited condition of the Jeeva is but a reflection, though in a way inverted reflection, of the nature of the Supreme. The relative merit or value of the Gunas of the condition here below has no reference to the state of the Supreme Trinity. No doubt, when speaking of the condition of limitation, Tamō-Guna is described as the lowest of the Gunas, and Satwa Guna as the highest. The terms "high" and "low" are applicable to the condition of differentiation. They cannot be used when speaking of a state which is beyond and above the state of differentiation. Īśwara, Vishnu and Brahmā are not Themselves within the condition of differentiation, but are the Primary Causes wherefrom proceeds the differentiated universe. The terms "high" and "low," and "superior" and "inferior," can have no application to Them. Although They show forth the highest Ideals in the three fundamental aspects, in Themselves They do not differ at all. They, along with their respective Consorts are in facts only One Undifferentiated and Undifferentiable Supreme Self appearing in three

1. आरब्धकर्मणि क्षीणे व्यवहारो निवर्तते । Avadhūta Up.
2. अयं हि परमो लाभो नृणां साधुसमागमः । Bhāgavata XII, 10.
यस्यानुभवपर्यन्ता तत्त्वे बुद्धिः प्रवर्तते ।
तद्दृष्टिगोचराः सर्वे मुच्यन्ते सर्वपातकैः ॥ Yatidharma Nirṇaya.
3. गुरोस्तु मौनं व्याख्यानं शिष्यास्तु च्छिन्नसंशयाः । Śaṅkara.
4. उमासहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तम् ।
ध्यात्वा मुनिर्गच्छति भूतयोनिं समस्तसाक्षिं तमसः परस्तात् ॥ Kaivalya Up.

different aspects through His own Power of Māyā for the emanation, the preservation and the destruction of the universe.[1] The same One Self is known by the name 'Īśwara' or 'Rudra' when considered as the Controller of the Causal Māyā-Śakti working under the divine influence of His Presence, is known by the name 'Hiranyagarbha' or 'Vishnu' when considered as the Ensouling Self of the subtle universe, and is known by the name 'Virāt' or 'Brahmā' when considered as the Ensouling Self of the concrete universe.[2] The very term "They" is inappropriate. Every One of the Trimūrtis represents the whole of the Absolute Self; and Śakti, Lakshmī and Saraswatī, and each of them, represent the whole of the ultimate Māyā-Śakti. Every One of Them has in Himself or Herself the Others also. Only some of the aspects are brought out in fuller relief than the others, not that those others do not exist in the selected Moorti or Śakti at all.

Forms of the Trinity meaningful.

13. In the very forms assumed by the Supreme Self indications are clear of the purpose for which they were assumed, and many of the ultimate truths are indirectly revealed through these forms themselves. An intelligent comparison of the forms with one another, in the light of the teaching by a properly qualified Guru, will open to us a vast store of divine wisdom. Every one of these forms, they being the forms of the All-pervading Supreme Self, may even be thought of as that of the Self-aspect or Noumenal aspect of any object or Image, though of a different form, used for active worship, such as Bāna-Linga or Sālagrāma. If the faith in the existence of the Supreme with the Chosen Form in the Image becomes firm and the current of corresponding devotional thoughts becomes strong, steady and persistent, the Supreme will appear in that very

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1. एषा माया भगवतः सर्गस्थित्यन्तकारिणी । Bhāgavata XI, 3.

2. चित्सन्निधौ प्रवृत्तायाः प्रकृतेर्हि नियामकम् ।
ईश्वरं ब्रुवते योगाः स जीवेभ्यः परः श्रुतः ॥
हिरण्यगर्भ ईशोऽतो लिङ्गदेहेन संयुतः ।
....
वैराजो देह ईशोऽतः सर्वतो मस्तकादिमान् ॥ Pañchadaśī, VI.

तत् [ब्रह्म] अत्यन्तविशुद्धप्रज्ञोपाधिसंबन्धेन सर्वज्ञमीश्वरसंज्ञं सर्वसाधारणाव्याकृतजगद्बीजप्रवर्तकं नियन्तृत्वादन्तर्यामिसंज्ञं भवति । तदेव व्याकृतजगद्बीजभूतबुद्ध्यात्माभिमानलक्षणहिरण्यगर्भसंज्ञं भवति । तदेवान्तरण्डोद्भूतप्रथमशरीरोपाधिमद्विराट् प्रजापतिसंज्ञं भवति । Aitarēya Bhāshya.

एको देवो बहुधा निविष्टः । Mudgala Up.

यश्च विश्वं सृजति विश्वं बिभर्ति विश्वं भुङ्क्ते स आत्मा । Śāṇḍilya Up.

Form and lift up the suppliant devotee to His own true state of Absolute Being, as has been the case with many a great devotee known to history. The exact nature of these forms and their proper significance can definitely be known by the student who has enough faith in the Āryan Sacred Writings and in the words of the Divine Guru.

Why Ideals differ.

14. The Supreme has put on the limitation of forms, shining forth as the Trinity, and thus rendered it possible for us, poor conditioned Jīvas, to bring Him within the reach of our limited, cripple minds, and to choose the appropriate form suited to our natures. One such form or one set of such forms is quite enough, and the ultimate object of devotion and worship will be wholly and completely realised through such selected form or set of forms. The nature of the selection depends upon the condition of the devotee or worshipper. It has been already pointed out that Jīvātmā has three kinds of impurities, Āvarana-Dōsha, Vikshēpa-Dōsha and Mala-Dōsha, which have to be got rid of before he can attain the supreme state of Being. These Dōshas relate to the different aspects of the limiting and binding Māyā. Jīvatwam or individuality subsists so long as Māyā, instead of being the Power merely as She is, appears to domineer over Her very Owner or Source, Ātmā. Dōshas or impurities originate from such *domineering* Māyā. To get rid of such impurities, the Jīva must try to regain his control over his own nature or Power. The Dōsha of the *domineering* nature should be transformed into the Merit of *controlled* Śakti or Power. The Ideals of different worshippers must differ according to the Dōshas of their nature. The supreme Ideal of the one who has only Āvarana-Dōsha (Root-ignorance) is Īśwara Who is the Lord of Sātwikī Āvarana-Śakti, also called Jñāna-Śakti or Dēvī. The supreme Ideal of the devotee who has also Vikshēpa-Dōsha is Vishnu Who controls Rājasic Vikshēpa-Śakti or Lakshmī. The supreme Ideal of him who has Mala-Dōsha in addition is Brahmā Who has under His control Saraswatī Who is Tāmasic Śthoola-Śakti or Mala-Śakti. The Āryan worshipper is attracted by that particular form alone of the Trinity which represents the Ideal in reference to his own nature. Again, the devotee, whose life is characterised by the spirit of self-denial and purified by the fire of knowledge of the oneness of the all in the Noumenal Reality, has in view the goal of absolute Renunciation, of peace eternal, beyond and above the state of conditioning embodiment, and he prefers the form of the Ascetic[1] Īśwara, the Supreme Lord of the Burning Ground, Who

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1. सर्वान् भावान् परित्यज्यात्मज्ञानयोगैश्वर्ये महति महीयते । Atharva Ś. Up.
योगिनां परमानन्दम्
एषा गतिर्विरक्तानाम् । Mahābhārata Ānuśāsanika 16.

accepts the ash-like Soul that alone subsists after the burning away of all his phenomenal embodiments. If the devotee's Ideal is one of service for the good of all, preserving in complete order and harmony the necessary elements and conditions of useful and helpful activity, he chooses the form of the Protecting Vishnu. If the devotee has for his Ideal the One whose immense activity results in the creation and storage of things or forms necessary for the existence and continued existence of the universe of embodiments, he contemplates on the form of Brahmā. Those devotees who have not had sufficient advancement to enable them to grasp through their meagre intellects the immense glory of the above three Moortis of the Supreme Trinity are given lesser Ideals suited to their respective stages of spiritual advancement, Ideals that exhibit more or less imperfectly or partially some of the aspects of the Supreme Trinity. It is for these reasons the holy books say that the adorable Ideals differ even according to castes.[1] But, this does not mean that there is relative superiority or inferiority among the Ideals themselves, the very manifestations of the Supreme. The fact of the matter is that whether he is a worshipper of Īśwara or of Vishnu, every devotee wants to reach the Highest and believes that the One Who is the Soul inside the form through which he adores is that Highest One. He may even be mistaken as to the exact nature of the Highest One, but that his Chosen Ideal alone is the Highest and Truest One is his firm belief. He can never believe that another Ideal can be superior to his adored One. The particular One Whom he worships is the Only True Self. None else in his view can be the Supreme Being, the Root-Self or Kārana-Brahma. All else are but His creation or Kārya-Brahma. The Śaiva Upanishads and Purānas say that Īśwara (Śiva) is Kārana-Brahma and that Vishnu is Kārya-Brahma. The Vaishnava Upanishads and Purānas say the contrary. The Advaitin or Vēdāntic Monist says that neither Īśwara Who has as His Upādhi for manifestation the qualified Sātwikī Jñāna-Śakti, nor Vishnu with His qualified Rājasic Ichchhā-Śakti, nor Brahmā with His qualified Tāmasic Kriyā-Śakti, can be the real Kārana-Brahma, the Root-Self, Who is beyond and behind the states qualified by Gunas, ever in His infinitude of unqualified existence, consciousness and bliss. The

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1. विशेषाद्ब्राह्मणो रुद्रमीशानं शरणं व्रजेत् । Smriti Muktāphala.

त्वं (रुद्रः) वेदेषु ब्राह्मणोऽहं मनुष्येषु ब्राह्मणः ब्राह्मणो हि ब्राह्मणमुपधावति ।
Sāma Grihya Sūtra.

ब्रह्माणं विष्णुमीशानं वैश्यक्षत्रियवाडवैः ।
यथाशक्त्यर्च्चनं भक्त्या यत्तदीश्वरपूजनम् ॥ Sūta Saṁhitā.

तमेव (शिवमेव) धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः । Varāha Up.

Advaitins generally worship Īśwara, sometimes even through His Image "Linga", not because Īśwara, as such, is the Root-Self, but because, being the First cause, the Father of all, in Him is the Root-Self first and best manifested, because being the Witness even of the rise of Hiranyagarbha, He is the Supremest Soul adored by all and, being Himself the loftiest Ideal of absolute renunciation, naturally attracts those who are passing through the final stage of evolution, and because, being Himself nearest to the ultimate Goal of the unmanifest, infinite, absolute state of the Self, He is the Knower of all and Giver, through His Jñāna-Śakti, of the highest Jñāna or Wisdom which is the immediate cause of final liberation from Samsāra.[1] In fact, as beautifully described in the Purānas, Īśwara alone can be the Tripurahara or destroyer of all the three pheno-

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1. ब्रह्मविष्ण्वादिभिः सेव्यं सर्वेषां जनकं परम् ।
ईशानं परमं विद्यात् प्रेरकं बुद्धिसाक्षिणम् ॥
स शिवः सच्चिदानन्दः सोऽन्वेष्टव्यो मुमुक्षुभिः ।
..................शिवः संसारमोचकः । Pañcha Brahma Up.
तस्माद्यतेत नियतं यतिः संयतमानसः ।
ज्ञानयोगपरः शान्तो महादेवपरायणः ॥ Yatidharma Nirṇaya.
यो देवानां प्रथमं पुरस्ताद्विश्वाधिको रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानं स नो देवः शुभया स्मृत्या संयुनक्तु ॥
ईशानः सर्वविद्यानामीश्वरः सर्वभूतानां ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मेऽस्तु सदाशिवोम् ॥ Tait. Āraṇyaka.
तमीशानं वरदं देवमीड्यं निचाय्येमां शान्तिमत्यन्तमेति ।
यो देवानां प्रभवश्चोद्भवश्च । Śvēt. Up.
आदिदेवः सतां गतिः । रुद्रं त्रिलोकैकगुरुम् । Bhāgavata, XII, 10.
सर्वलोकगुरुश्चास्मि । Maitrēya. Up.
नास्ति शर्वसमो देवो नास्ति शर्वसमा गतिः ।
अस्य देवस्य यद्भागं कृत्स्नं संपरिवर्तते ॥
एतत् परममानन्दं यत्तच्छाश्वतमेव च ।
एषा गतिर्विरक्तानामेष भावः परः सताम् ॥
शास्त्रवेदाङ्गविदुषामेतद्ध्यानं परं पदम् ।
Mahābhārata Ānuśāsanika 15, 16.

श्रीकृष्णः—
अहमात्मा हि लोकानां विश्वेषां पाण्डुनन्दन ।
तस्मादात्मानमेवाग्रे रुद्रं सम्पूजयाम्यहम् ॥
यद्यहं नार्चयेयं वै ईशानं वरदं शिवम् ।

menal conditions of manifested existence, the Sthhoola, the Sookshma and the Kārana. His work of destruction is alone the final hope of the true Mumukshu who longs to get out of the trammels of the binding phenomenal limitation and conditionment. It is true, no doubt, that Vishnu also makes Avatāras now and then to destroy Rākshasas and others of Āsuric nature, but his work of destruction is only for preserving the phenomenal universe unaffected by unwholesome influences. Vishnu's position, as the Supreme Protector of the universe, is like that of the Superintendent of the Jails, who has to look to the safety and convenience of the prisoners in the Jails and also to the upkeep of the walls of the jails in a strong and impenetrable condition. So long as souls are found guilty of being domineered over by Avidyā, they would be detained in the jails of phenomenal life. Avidyā's domination cannot cease except on the rise of true Vidyā or Jñāna. The real giver of Jñāna is Īśwara who alone can destroy, as stated above, all the three conditions of the life of Ajñāna. If, by adequate devotion to Īśwara and His Jñāna-Śakti, real Jñāna is secured, Vishnu is bound to release the soul in question. If the Sessions Judge declares a prisoner to be fit for release, the Jail Superintendent can no longer detain him in the Jail. The actual releasor or giver of freedom is indeed the Jail Superintendent alone, but his act of release depends upon the verdict of the Judge. Similarly therefore the Śāstra says that Īśwara is the giver of Jñāna, the pass-port for Mōksha, and that Vishnu is the

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आत्मानं नार्चयेत् कश्चिदिति मे भावितात्मनः ।
मया प्रमाणं हि कृतं लोकः समनुवर्तते ॥
प्रमाणानि हि पूज्यानि ततस्तं पूजयाम्यहम् ।
न हि मे केनचिद्देयो वरः पाण्डवनन्दन ॥
इति संचित्य मनसा पुराणं रुद्रमीश्वरम् ।
पुत्रार्थमाराधितवानहमात्मानमात्मना ।
न हि विष्णुः प्रणमति कस्मैचिद्धि बुधाय च ॥
ऋते आत्मानमेवेति ततो रुद्रं भजाम्यहम् । Mahābhārata, Śānti, 341.

श्रीकृष्णः—

विग्रहं पूजयेद्यो वै लिङ्गं वाऽपि महात्मनः ।
लिङ्गं पूजयिता नित्यं महतीं श्रियमश्नुते ॥
ऋषयश्चापि देवाश्च गन्धर्वाप्सरसस्तथा ।
लिङ्गमेवार्चयन्ति स्म यत्तदूर्ध्वे समास्थितम् ॥
पूज्यमाने ततस्तस्मिन् मोदते स महेश्वरः ।
सुखं ददाति प्रीतात्मा भक्तानां भक्तवत्सलः ॥ Mahābhārata, Ānuśāsanika. 161.

giver of Moksha. Jñāna being the only cause of Mōksha, there could be no Mōksha without Jñānā at all. Hence the absolute necessity and importance of the devotion to Īśwara among the three Divine Entities, who alone possesses the third or Jñāna Eye and has Jñāna Śakti as His consort. Of course, such necessity and importance can arise only in the view of the one who is unable to realise the actual oneness of the three Entities. It is to such an ordinary student of religious philosophy the Śāstra also mentions that during Pralaya, out of the three Entities of the Supreme Trinity, Brahmā as such is dead and no more as the Sthoola or concrete universe becomes then altogether dissolved, just in the same way as the Individual Viśva as such ceases to exist on the death of the physical body, Vishnu as such ceases to function and goes to Yōgic sleep because of the absence of the concrete universe which may require His protection, just in the same way as Taijasa, on the death of the Sthoola or Bhōgāyatanam body, goes to rest and cannot function until another such body is created, and Īśwara alone, who is the universal Kārana soul continues to exist and function as the one ever subsisting Witness of the Pralayic state also, just in the same way as Prājña or Pāramārthika soul alone continues to be the ever subsisting Witness of all the states of individual existence, including that in deep sleep or Sushupti.

The Root-Self is the worshipped of all.

15. The true aim of devotion in all cases is however only the Root-Self, whether taken as manifesting Himself in the form of Īśwara or of Vishnu. Every devotee, whatever may be his Upāsya-Dēva or worshipped God, admits that the Root-Self, Kārana-Brahma, is alone the Highest and Truest Self Who is and can be Only One, and that the Śrutis describe that Self as being without hands and feet and all signs of personality and individuality.[1] It is only the Root-Self that is worshipped by all, and it matters very little what name is given or what form is assigned to that Self. The Śaivite, the Vaishnavite, and the Advaitin all contemplate on the same One Real Self, and it is indeed surprisingly inexplicable what makes or can possibly make, some of our Āryan Bhaktas think that they are worshipping different Gods, such an idea giving rise sometimes to unnecessary controversies and baseless prejudices. All are agreed that the Root-Self, Kārana-Brahma, alone is directly or indirectly to be, and is being, worshipped. Only, that Self appears as if covered by the cloaks of qualifying Gunas bearing the names of Īśwara, Vishnu and Brahmā, and, having assumed appropriate forms, becomes visible to the eager

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1. अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ Śvet. Up.
तदपाणिपादमचक्षुः श्रोत्रमजिह्वमशरीरमग्राह्यमनिर्देश्यम् । Śāṇḍilya Up

eyes of the devotees. Though known by different names, These three are but One in the Self, and They see no difference among Themselves.[1]

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1. ये नमस्यन्ति गोविन्दं ते नमस्यन्ति शङ्करम् ।
   येऽर्चयन्ति हरिं भक्त्या तेऽर्चयन्ति वृषध्वजम् ॥
   ये द्विषन्ति विरूपाक्षं ते द्विषन्ति जनार्दनम् ।
   ये रुद्रं नाभिजानन्ति ते न जानन्ति केशवम् ॥ Rudrahṛidaya Up.
   शिवाय विष्णुरूपाय शिवरूपाय विष्णवे ।
   शिवस्य हृदयं विष्णुर्विष्णोश्च हृदयं शिवः ॥
   यथान्तरं न पश्यामि तथा मे स्वस्तिरायुषि ।
   यथान्तरं न भेदाः स्युः शिवकेशवयोस्तथा ॥ Skanda. Up

श्रीकृष्णः—
   तस्मिन् हि पूज्यमाने वै देवदेवे महेश्वरे ।
   सपूजितो भवेत् पार्थ देवो नारयणः प्रभुः ॥
   यस्तं वेत्ति स मां वेत्ति योनु तं स हि मामनु ।
   रुद्रो नारायणश्चैव सत्त्वमेकं द्विधाकृतम् ॥ Mahābhārata, Śānti. 341.
   तिस्रस्तु मूर्तयः प्रोक्ता ब्रह्मविष्णुमहेश्वराः ।
   अन्योन्यमनुरक्तास्ते ह्यन्योन्यमुपजीविनः ॥
   अन्योन्यप्रणताश्चैव लीलया परमेश्वराः ।
   एकस्यैव स्मृतस्तिस्रस्तद्वत् कार्यवशात् प्रभोः ॥ Yatidharma Nirṇaya.

CHAPTER XXVIII.

THE TEMPLE OF GOD EVERYWHERE.

Inner Worship Superior.

1. From the three foregoing Chapters it may have been seen that, constituted as our minds are, we have to rely upon some Imaged Ideal both to subjugate our wayward minds and to contemplate on the nature of the noumenal Self in all. Such Imaged Ideal may be a pure mental picture or may be assumed to be the inner Soul of even a physical Image. To the beginner[1] in the practice of worship, such physical Image is in most cases necessary. As shown elsewhere, even in the course of worship through a physical Image it is only the Self or Ātmā, contemplated as being within the heart of the worshipper himself, that is taken as transferred to the outside Image by the process called " Āvāhana ". After long practice in external Image worship, it may become unnecessary for him to rely on a physical Image, and he may go on with his worship in his heart itself. The inner worship is certainly a superior one. It is a well-known Vēdic truth that the Supreme is ever residing in the hearts of all.[2] Why should we attempt to drag him out from there and compel Him, as it were, to confine His presence to the outside Image for purpose of our worship? Suppose, dear reader, some great Soul has come to your house. You will certainly adore him in your house itself. You will not drive him from there and ask him to stay elsewhere for the purpose of your adoring him. He will surely be better pleased if you adore him where he is already found to be. When Īśvara is already in your heart, you will certainly do better to worship Him in the heart itself and not transfer Him from there, even if you can by Āvāhana-Kriyā.

Annulment of Individuality.

2. Again, even in your advanced stage of inner worship or Āntara-Pūjā, if your worship is not one by complete self-identification with the worshipped[3] you will not be free from your individuality which will subsist throughout all the stages of your devotion which necessarily implies the distinction between the devotee and the object of devotion. Let however for sometime your individuality remain with you. You may be active as

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1. प्रतिमास्वल्पबुद्धीनाम् ॥
2. अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः । Kāṭhaka. Up.
3. अन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवं स देवानाम् । Bṛih. Up

an individual. But you have the Highest Ideal, the Universal Soul Himself, in your heart. Meditate on Him and worship Him with all possible earnestness and fervour that you may soon imbibe the universality of the Īśvaric character which will do away with your individuality in the end. Let all your actions tend to assist you in your progress towards that ideal. Be careful that none of your actions is for your individual benefit alone. Try to place your individual interests last in the consideration of the benefit of your actions. When your personal interests and the interests of others come into collision, try always to give preference to the latter. In all your actions, consider yourself at once to be in the position of those whom such actions may affect, and see whether those actions are proper or improper. Never attempt to cross others' desires, at least when those desires are not improper ones. Use your own desire-nature for the help of others. Do not attempt to crush it out suddenly, for it cannot be so put an end to, but use it properly. Desire to do good to others more and more; desire to help up fallen men, whoever they may be; let not your desires be selfish, but let them be the fore-runners of a general benefit for all. Desire also to improve still more your own intellectual, moral and spiritual attainments, so as to make them also the means for securing more of real public good and for the true spiritual uplifting of all. Let your desires be such that the world around you is all the better for their existence. You see, our desire-nature has its lofty use also. If you should continue to act consciously in this way for sometime, your love for all, becoming more and more similar to the universal love of your worshipped Ideal will slowly convert your very worship into one of the highest kind, namely, the worship by self-identification, and you will eventually rise above your little individuality, thereby making your realisation of your oneness with the all in fact clear and final[1].

The Temple all over.

3. *There* is the goal of all individual souls. It is in that topmost region 'Truth' is seen in its natural simplicity, 'Truth' not veiled by limitation. There you will find no distinction between man and man, no distinction between man and other beings.[2] These distinctions are realised as the distinctions of

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1. सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ Gītā, VI, 29.

2. विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ Gītā, V, 18.
सुहृन्मित्रार्युदसीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ Gītā, VI, 9.

the imagined coverings, and not of the reality. Your body and your mind are not yourself. You are really *that* which lies behind all these. As the life principle in the physical region is one and universal pervading the whole of it, so you are *that* Universal Spirit, that absolute existence, that supreme life-real, which pervades and sustains[1] all the three phenomenal regions, the physical, the Kāmic or desireful and the pure mental (Bhooḥ, Bhuvaḥ, Suvaḥ), corresponding to the three divisions of phenomena in general. These three regions and all bodies in these three regions are but the outer coverings, the abodes, the seats, the *Temples* of that Universal Spirit or Self. God's seat is therefore everywhere.[2] He is in you, He is in me, He is everywhere else. The different bodies of this universe are but His different Temples.[3] My body is His Temple; your body is another; and so is every other body. The differences between one body and another are but the differences in the building of the temple. The Real Occupier, the Living God, in all the temples is one and the same Self, Ātmā.[4] That Self is thoroughly indifferent about the temple and its management. He finds, under all circumstances, eternal bliss and peace within Himself. The servants of the temple are looking after its upkeep.

The Temple Establishment.

4. The superintending officer in the temple, the *Manager*, the trustee, is the '*I*' possessing the *sense of individuality*. His immediate subordinate officer is the general *accountant*, the calculating *Mind* (in this connection 'mind' is taken as apart from desires and the consciousness of 'I' and 'Thou', *i.e.*, the consciousness of individuality). The accountant has under him a number of *Suppliers* to the temple, the *Desires*. For *receiving their supplies*, the five *senses* of hearing, seeing, feeling touch, tasting and smelling, called Jñānēndriyas, have been appointed. There are also certain *workmen*, the five Karmēndriyas, *the organs of action*, namely, the organ of speech, the hands, the legs, and the two organs of discharge and excretion, appointed respectively to communicate outside the temple the orders and the wishes of the

1. तस्मिँल्लोकाः श्रिताः सर्वे । Kāṭhaka Up.

2. देहो देवालयः प्रोक्तः । Skanda. Up.
देहं शिवालयं प्रोक्तं सिद्धिदं सर्वदेहिनाम् । Yōga. Up.

3. सर्वत्र समदर्शिनाम् ॥

4. समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ॥ Gītā, XII, 27-8.
एक एव हि भूतात्मा भूते भूते व्यवस्थितः । Amṛita. Up.

manager, to go about in the world, accompanying the Suppliers, to gather supplies and to work at stated intervals in the temple itself for cleaning it and for other purposes. Such is the establishment in the well-organised temple, man's person.

The Temple Building.

5. The physical body and the mental frame form the building of the temple. The structure is built by the architects, the agents in nature, who build according to the plan supplied by the administrators of the law of Karma. This plan is not one arbitrarily prepared by these administrators themselves, but is the one settled by the individual himself, the manager of the temple concerned. It is but the direct result of the former actions and thoughts of the individual. So, the manager himself is responsible for the nature of the building, external and internal, whether it presents a beautiful or a grotesque appearance. The building consists of several divisions, the grossest or most external of which is the physical body. In this portion of the temple you have the entrance gates of the business quarters of the receivers of supply, the five senses or Jñānēndriyas, and certain parts of this external portion are severally allotted to the workmen, the five Karmēndriyas or organs of action. Immediately inside this outer portion there is the second division in which the suppliers of the temple, the desires, are busy with their work. Passing through the second into the interior, we reach the third portion where the general accountant, the mind, holds his office. Almost every business connected with the management of the temple is practically transacted here. Beyond this portion there is the fourth region, Turīyasthānam, which is the inmost abode of the Self, the Garbhagriha of the God of the Temple. *There* the Almighty, the Ideal of Ideal Existences, shines in all His Divine Glory. A Spark from this Light seems to have passed into the third division, the region of the mind, and becomes enshrouded, as it were, by the limitations characteristic of that region. It is this Spark,[1] thus enshrouded by mental covering, that appears as the consciousness of 'Individuality', the '*I*'.[2] This *I* therefore really belongs to the fourth region. It is from this fourth region, which is the region of the Self or Ātmā, the other regions derive their sources of life and activity. Although all transactions are going on in the third division of the temple, in the mind's office, as already stated, no business can even there be done without the final orders of, or communication

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1. तदेतत् सत्यं यथा सुदीप्तात् पावकात् स्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथा अक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापियन्ति । Muṇḍ. Up.

2. ममैवांशो जीवलोके जीवभूतः सनातनः । Gītā, XV, 7.

with, this entity of Individuality, this real Actor, this Spark of Divine Light, whom the knowers call "*the Individual Soul*" or "*Jeevātmā*". Such in brief are the several portions of the building of the 'Temple of God'. One peculiarity deserves to be noted. If you carefully examine this temple from outside inwards, you will find its several divisions or regions, as you proceed more and more into its interior, appearing more and more extensive, with a corresponding increase of power in those that severally function in such regions. The Kāmic-or-desire-side of human nature is more extensive and powerful than the purely physical, the Mānasic or pure mental than the Kāmic, and the super-mānasic, the Spiritual or Ātmic, than any of the other three, the region of the Self being the abode of the essence of things and as such all-including.

Note:—We should bear in mind that the terms 'outside' and 'inside' in our study of the temple of God have reference chiefly to the nature of such study, superficial or deep.

The Temple-Management.

6. As regards the internal management of the temple, though in himself the manager may be good and innocent, his qualification as manager depends upon how he deals with his subordinates in the course of the management. So long as the manager has to continue in management, he has solely to depend upon the accountant, the mind. If the accountant should fail in his estimation and calculation of the several items of relative good and evil, the result of the mistake directly affects the nature of the management. The successful management of the temple depends upon the control the manager exercises over this accountant, and he should therefore keep him thoroughly under his supervision; the individual Jīva should not allow the mind to go its own way, dragging himself along with it. The accountant, in his turn, should carefully count and examine the articles brought into the temple by the suppliers; the mind should properly reckon and discriminate between real happiness and misery and it must not allow anything to be brought in by desires in the garb of happiness but in fact pregnant with causes of pain or sorrow. Strict orders about the same should be given to those who are employed in the receiving of supplies; the mind should so engage the senses that they are not allowed to receive any impressions which are likely to prove baneful in the end. With regard to the suppliers themselves, the manager should choose and employ only such as may supply the temple with genuine and useful articles, with the aid of which he may have the object of his management rightly fulfilled; of the many desires that may offer themselves only a few must be retained, and these few muat be such as are capable of assisting the Jīva in his upward march towards the final

goal. About the building of the temple, the manager should carefully see that no objectionable or foreign matter is introduced into the substance of the building which would render the building either unsafe to, or unbecoming of, the Divine Dweller, and that the building and the premises are always kept neat. The extent to which the Divine Self shows himself out depends considerably upon the structure of the medium, the body, physical and mental, through which He manifests Himself. Such is the nature of proper management. The immediate result of such management is this :—The real nature of the Dweller inside, of the all-comprehending Ātmā, is seen stamped on the person concerned, on the temple and its officers. These become the fitting medium through which the Divine Self shines in all His manifold glory[1]. The very sight of such a person inspires awe and reverence. His desires fully indicate the absolute oneness of the many and are invariably directed towards the securing of benefit for all alike. His actions and thoughts bear the stamp of nobility and selflessness. To state briefly, you are able to see in him the very God showing Himself more or less fully in His various aspects. Improper management has for its result just the reverse. If the manager is careless about his business, his immediate subordinate, the mind, begins to play into the hands of desires, and these desires, having secured the favour of the mind, are all-dominant over the Jñānēndriyas and the Karmēndriyas, the organs of sensation and action. The whole temple is mismanaged, confusion and disorder prevail, and misery and ruin are the results. The individual becomes thoroughly powerless, and selfish desire, being the virtual ruler, fixes the individual firmly on the sharp teeth of its own wheel of Karma. Such is the condition of the man of the world with little or no spiritual development[2].

Reverence for all.

7. Nevertheless, *in him* God lives as much as in anybody else. The Self in him also deserves to be worshipped. His body, external and internal, is as much the Temple of God; only, it is not properly managed. We ought not to hate either the temple or its Divine Dweller because the servants of the temple are not doing their work properly. Never therefore hate men of bad tendencies. We have only to pity the mismanagement and extend our helping hand as much as lies within our means and power to better the manage-

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1. यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
य: समः सर्वभूतेषु जीवितं तस्य शोभते ।। Saṃnyāsa. Up.

2. कामानुसारः पुरुषः कामाननु विनश्यति । Sanat.
पराचः कामाननु यन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् । Kāṭhaka Up.

ment. Never hate even the one who considers you his worst enemy.[1] Always try to return love and pity for hate, and help for harm. Not only towards your brother-man but even towards the brute-creation you should preserve the same attitude. In the body of the brute, as much as in man's body, there is the Divine Dweller present; the brute body is as much the temple of God, though the manager, as such, is inactive and the accountant mostly powerless; so also in the vegetable, though in it conscious management is nearly at its minimum point, the manager being virtually sleeping. In fact, in every body the presence of God therein makes the body worthy of our reverence and worship[2].

Inner Truth to be known.

8. This will surely sound strange to those who are able to see only the outside appearance without being able to pierce through the veil of manifestation and realise the inner glory. Whenever we see, we should see not only with the physical eye, but with the eye of discriminative knowledge also. The physical eye, by itself, may not give us the required idea of things. It will be able to give us only as much idea as we will get by looking at a piece of paper on which something is written in a language unknown to us. Our eyes, no doubt, see the characters written but convey to us no idea of what the writing is about. The reason is we are not able to pierce through the form of the letters into the meaning; we do not see with the eye of knowledge of the language. In the same way, our understanding may be dulled by ignorance and we may see only the form if we see with the physical eye alone. This darkness of ignorance we must remove by the light of knowledge and discrimination; and then, this form will of itself vanish from our sight, and we will be face to face with the Inner Truth. It is then we know that everyone that we see, everybody that we meet, is the Self, the Supreme Ātmā Himself, in a particular manifestation[3].

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1. अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । Gītā, XII, 13.
   समः शत्रौ च मित्रे च । ,, 18.
   तुल्यनिन्दास्तुतिः । ,, 19.
2. ईश्वरो जीवकलया प्रविष्टो भगवानिति । Jeevan.
   प्रणमेद्दण्डवद्भूमावाश्वचाण्डालगोखरम् ॥ Bhāgavata, XI, 29.
3. चण्डालदेहे पश्वादिशरीरे ब्रह्मविग्रहे ।
   एकरूपो महादेवः स्थितः सोऽहं परामृतः ॥ Sūta.
   एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । Śvet. Up.
   अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।

9. True worship is established only on this Supreme Truth being realised. For, the object of our reverence should be known to be worthy of the same; otherwise, no genuine feeling of reverence is possible. So long as our view is limited to the external building of the temple, so long as we are caring only for the officers of the temple, and so long as our dealings are only with them, ourselves not going inward one step beyond the office quarters, no pious feeling is likely to make its appearance in us. You may admire the external beauty of a man's person. you may praise his qualities to the skies, you may even sincerely consider his happiness your happiness, his suffering your suffering, but all this does not mean pious reverence if you do not realise that, behind the external appearance and the internal qualities, there is, within the innermost region, within the Garbhagriha of the temple, in the very heart of the body, *the Sacred Presence of the One Prime Root of all, the Supreme Self.*[1]

True Reverence.

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ Kāṭhaka Up.

सर्वं ब्रह्मैव केवलम् । Tejō. Up.

1. अन्तः शरीरे निहितो गुहायामज एको नित्यः । Subāla. Up.

CHAPTER XXIX.

SOME NOTIONS CONSIDERED.

Notion of plurality of Gods.

1. From our study of the path of devotion so far, there appears to be no real ground for any misconception that the Hindus are the worshippers of many Gods. Gods are not many, but manifestations of the One God are many, and devotees, each one of them, adhere to, and worship through such of those manifestations alone as attract their hearts by virtue of the previous Vāsanas or tendencies of their respective minds. The Śāstras repeatedly urge, over and over again, that Īśwara is only one, a secondless One, that it is He that is known under different forms and by different names, as Śiva, Vishnu and the like, and that, in whatever form He is worshipped, He Himself appears in that form and blesses the worshipper.[1] It has been also shown in a previous chapter that it is the Root-Self (Kārana Brahma) alone that is worshipped by all. This Root-Self is admitted by all to be only one. Yet there is a wrong notion among many Hindus themselves that they are worshippers of different *Gods*. This wrong notion of theirs, which is based on ignorance and absence of right enquiry, becomes more and more strengthened as they become influenced by the non-Hindus, and by their own anti-Hindu culture.

Sectarian notions.

2. And considerably worse than the above, we find also in the present-day India sectarian notions of a Dharmically ruinous character. Kali alone seems to be responsible for the separate existence among us of the so-called Veera-Vaishnavas, Veera-Śaivas and other bigotted sectarians, each class looking askance at the others. The measure of their Bhakti has unfortunately to be determined, in a great many cases at least, not by a consideration of their devotion to their particular Dēvatās, but by the degree of their hatred, towards other Dēvatās. In other Yugas also there have been Śivabhaktas and Vishnubhaktas, but never was hatred an element of their Bhakti. The Vēdas, Itihāsas and Purānas have all purported to make such a kind of hatred impossible, even among the Bhaktas of the least spiritual advancement, by making it appear that the different Devatās that may be worshipped by different Bhaktas are connected with one another, by a

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1. ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् । Gītā, IV, 11.

tie of close mutual relationship. Taking the case of a Śivabhakta, for instance, he considers Śiva as his Divine Father and Pārvatī as his Divine Mother. As mentioned elsewhere, Pārvatī is the sister of Vishnu. Vishnu is therefore in the position of Maternal Uncle to the Śivabhakta. No doubt, the Bhakta may have extreme reverence for his Divine Parents, but that is no reason for his hating the Divine Maternal Uncle. Similarly, to the Vishnu-bhakta by whom Vishnu is considered to be his Divine Father, Pārvatī is Paternal Aunt and Śiva is such Aunt's Husband. Thus, even devotees of the most ordinary attainments are made to show respect and consideration to all Dēvatās other than their own particularly adored ones. In truth, our Religion ever was and is only one and having one Supreme Being, although for the purpose of Upāsanā or worship each individual has been left free to worship whichever Vibhūti or manifestation of that one Being might appeal to his heart as stated above. The bigots of the age, claiming, of course, to be Hindus [Hindus, it must be remembered, are those (I am not referring to the Hindu Law Hindus but genuine Hindus alone) who are not only born of Hindu parents, but are also Vaidikas and Smārtas strictly so-called, that is to say, those guided in practical life by the Śāstraic rules of Dharma prescribed in the Vēdas and in the Smritis], have so far gone down in their sectarian fall, and have so much changed their very manners and customs, and sought to introduce into our ever pure, all-saving religious system the un-Hindu and banefully pernicious contamination of proselytism even, to specialise and strengthen their sectarianism, that they have partially ceased to be the followers of the Vēdas and the Smritis, and have even gone to the length of openly admitting that they are no Smārtas (Smriti-followers), a most suicidal admission made without grasping all its implications including the actual falling away from the very Hindu fold. As already stated, Kali's chief method of work is split-making. No Gods were newly created, and no Upāsanās newly dictated, after the beginning of this Kaliyuga. Plurality of God's Vibhūtis and plurality of the ways of propitiating and adoring them have always been in existence in all Yugas. No such plurality ever was a cause of a split in the other Yugas on the social side. There have been in other Yugas no social divisions or sects based on the difference in the Upāsanā Moortis. All recognized and adored all Dēvatās, though each had his own particular Dēvatā for special worship. In truth, all were Smārtas, followers of the Śruti and the Smriti. Rāma and Krishna were undoubtedly Śiva-bhaktas. Would any South Indian "Vaishnava" who passes for a devotee of Krishna name his son as Sāmba or do Śiva-Linga-pooja as Krishna did? The very object of the Śāstraic provision of Panchāyatana Pooja is to disabuse the devotee's mind of hatred towards, or want of respect

for, other Dēvatās. Of course, the chief central place or seat may be given to his particularly attractive Deity. But which Vaishnava, Mādhva or Śaiva would do Panchāyatana Pooja now, in this age of meaningless divisions and unthought hatred? Nothing but the ignorance of the very Hindu religious literature is the cause of such divisions and such hatred. The Vaishnava or Mādhva who is a Nrisimha-bhakta or Krishna-bhakta, or a Rāma-bhakta or Hanumad-bhakta, would certainly cease to show disrespect towards Śiva and Śiva-bhaktas if he reads the religious literature showing that Rāma and Nrisimha were but Amśas of Rudra, that during Pradōsha when no Dēvatās other than Śiva could be worshipped, special exceptions are made in favour of Nrisimha and Rāma on the ground of their being Rudrāmśas, that Hanuman was verily Nandikēśwara as apprehended even by Rāvana, and that Krishna was a staunch worshipper of Śiva as described in the Mahābhārata itself. Nor again can any difference of views regarding ultimate truths be a ground for any social split. In all ages there has been such difference of views because of a variety of grades of intellect among men always, but no social divisions ever arose out of such difference. At all times there have been men, some highly intellectual, able to grasp the highest Advaita or monistic truth, some but ordinary, not able to rise above the common place Dwaitic conception of the truth, some that could be classed among the unthinking lot of humanity to whom multicism itself is the permanent truth, and some again hopelessly dull and perverse, characterised by ruinous unbelief and tossed to and fro by the mischievous propensities of their uncontrolled senses and by the unceasing fluctuations of their untrained minds. But, the existence of such wide gulfs among men in the grades of their intellectuality never interfered with their social organism in the other Yugas. In so far, again, as difference in Upāsanā or worship was concerned, all realised, more or less equally as often repeated, that the Dēvatās, though different for the purpose of worship, were all but representations of the One Supreme Being who alone was the true God. Even the most ordinary Hindu devotee was having the idea that God was only one, though His representatives in the universe might be several, just in the same way as the representatives or officers of the King, who is only one, might be many, all of whom having only the powers and privileges of the King severally distributed among them in various degrees and gradations. It was after Kali began to reign, bigotted sectarians arose with wide depths of difference among them even in their daily Āchāras and mutual social relations. It was left to the genius of the great Śrī Śankarāchārya at one time to bridge the broad gulfs of seemingly hopeless differences seen among the different sectarian schools of his day by purifying them all of

their un-Vēdic and un-Smārta excrescences, which accumulated owing to the idiosyncrasies of the erring humanity, and by reconciling them to one another, as far as possible, on a common ground of mutual toleration, and this super-human feat of re-establishing these schools again, on pure and proper basis, without being inconsistent with the Hindu's Vaidīka and Smārta Dharma, rightly earned for the great Āchārya the well-known names of "Shanmatasthāpanāchārya" (The Re-founder of the six methods of devotional religion) and "Jagadguru". He was in his own time acknowledged as the common Guru of all devotees whether of Śiva or of Vishnu or of Śakti and so on. He was also the acknowledged guide of the advanced aspirants, who rose above the stage of devotion and went along the lofty path of Jñāna by the annihilation of all duality. He could also teach the least advanced beginner in religious training. Such a great and all-acknowledged Jagadguru as Śankara has founded four great Peethas or Seats of spiritual guidance in this ancient Aryan land for the permanent good of all its people in its four main directions. Śringēri Peetha has been so established for South India, and the line of spiritual succession of Jagadgurus from the great Śankara continues to be maintained in it in the entirety of its spiritual greatness and purity. Even the mighty work of reconciliation and re-union, and of permanent good, of such a great Soul, as days passed on, has been considerably annulled by the all powerful Kali who seems to have verily an inexhaustible store of split-making instruments and means under his command.

Jagadguru's position and function.

3. A word about the position and function of the Jagadguru, who represents the great Āchārya mentioned above, may not be out of place here, as a right understanding of them may lead to the avoidance of certain wrong notions about the same in certain quarters and to the mitigation of evils of persistent sectarianism and bigotedness. The Jagadguru is the one who occupies any of the seats of spiritual guidance referred to above in an unbroken line of succession from the original Jagadguru and who is the one common Guru or Āchārya for all spiritual aspirants including devotees, however different may be the latters' ways of worship among themselves. It is his function to guide the worship of all in the right direction and also to teach all in the ultimate truths of the Vēdānta in due consideration of the varying qualifications of the disciples so taught. It is not to every disciple of his that he would reveal the highest truth of absolute monism. As most of his disciples would be only in the lower stages of spiritual advancement, the Jagadguru also would, in the course of, and for the purpose of, instructing them in practical religious Dharma, himself descend to the ordinary dualistic level of vision and guide them

all from there. Knowing as he does that it is only the true Supreme Ātmā that is being worshipped by all under different names and forms, he would encourage all in their respective ways of worship. He is the universal teacher for all kinds of aspirants. As the Vēdic Religion is the one universal Religion for all the world, so is the Jagadguru the only universal world-Guru for all humanity. He is the one who has the right grasp of the ultimate Truth of the universal Religion and is able to guide aright all towards the realisation of that Truth, each in his own proper way. He would sanction and support all means and methods which would help the devotees and other aspirants to have such realisation in the end. As the Vēdic Universal Religion makes provisions for the spiritual uplift of all diverse human natures, so does the Jagadguru guide different people in their respective appropriate ways of spiritual progress. Of course, the Jagadguru must necessarily be aware of all such ways and be competent to guide all along such ways. He must have himself had the benefit of Upāsanā on all its sides. If not, he cannot act as Jagadguru at all. For instance, a Śaivāchārya, who is a devout Śivabhakta alone, cannot be a Guru for a Vishnu-bhakta so as to be able to train him in his own characteristic line of devotional practice. Similarly, the one who is a Vaishnavāchārya alone can never act as Guru for a Śivabhakta and guide him aright. On the other hand, any Vaishnava or Śaiva or Śākta or Gānāpatya or Soura, or even a Christian or Mohammedan, may have right spiritual training under the Jagadguru at Śringēri. It is only the one who has got a firm hold of the correct fundamental principles of all shades of practical religion, whatever may be the names given to such shades or aspects, that can be a proper Jagadguru. The Vēdic Religion, as mentioned elsewhere, being of such comprehensive character that there is in fact no religious truth, propounded anywhere in the world, which did not already find a place in the extensive Vēdic Literature, the Hindu Jagadguru, who is well-posted in the knowledge of such Sacred Literature, cannot but be competent to guide any one in the world anywhere, whatever may be the conventional name of his particular religion. It is a known fact that the late Jagadguru of Śringēri, Śrī Sachchidānanda Śivābhinava Nrisimha Bhāratī Svāminaḥ, was acknowledged as Guru by many non-Hindus also. He even had written instructions sent to his Christians disciples at distant places such as Australia and Holland. His grasp of the principles of the Universal Religion, both theoretical and practical, and as regards both Sāmānya Dharmas and Viśēsha Dharmas, was so thorough and all comprehensive that a great Mussalman devotee, in the town of Chennapatnam near Bangalore, on hearing the Jagadguru's wonderful reply to the address of the Mohammedans of the town in 1907; observed that the Jagadguru's knowledge was such that

he could not but have closely studied and mastered the Holy Koran and that he appeared verily in his eyes as a great Mohammedan Saint but wearing the Hindu dress. It also deserves mention here that the present Jagadguru, Śrī Chandraśēkhara Bhāratī Svāminaḥ, is faithfully following in the footsteps of the late Jagadguru in every respect. The very existence of such Jagadguru in the Hindu community must, in the ordinary course of events, finally put an end to all meaningless, sectarian controversies in it. The wonder is that even the all-elevating and all-uniting presence of such mighty spiritual souls has not wholly done away with ruinous sectarian notions and evils in the land. Kali's Prabhāva is so great. What else can it be?

Notion that Karma is unnecessary and that Bhakti alone is sufficient.

4. Among a certain class of ease-loving Bhaktas a notion is slowly spreading that to attain the supreme end of life mere Nāmasankeertanam and Bhajana will do and that the performance of the Śāstra-prescribed Karma is not necessary. They say that when one's mind is fully engrossed in devotional thoughts and utterances, foregetting all other concerns, performance of Karma is even impossible. In the first place, it is problematical whether such people can ever rise to a state of such absolute devotion and self-forgetfulness. It may be plainly said that such devotional concentration is impossible for a mind which is not purified of its Maladōsha by Sat-Karma. If they are asked what their object of devotion is, they will say either that it is the freeing of the mind from Vikshēpadōsha or that it is the pleasing of Īśwara. In either case, their giving up of Karma will stand against their attaining the object in view. Mind cannot be rid of its Vikshēpadōsha unless it is rid of its Maladōsha also. Even if it were possible, no object is gained by the removal of Vikshēpadōsha alone. Maladōsha which sticks on will still prevent the right Ātmic reflection on the mind. In order to remove both the Dōshas therefore Karma and Upāsanā are both necessary. If they would say, on the other hand, that their object is the mere pleasing of Īśwara, it may be at once said that they can never please Him by Bhajana alone. Īśwara Himself has said that Śruti and Smriti are His commands and that any one who violates them becomes His *drōhī* (faithless to Him)[1]. Śruti and Śmriti insist on the performance of Nitya and Naimittika Karmas. If they are not performed, the defaulter only incurs the displeasure of Īśwara, and his Bhajana will not save him from the horrible consequences of such Īśwaric displeasure. Suppose there is a father having two sons. The younger son often comes near the parent and wants to please him by saying "father, father" in great

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1. श्रुतिस्मृती ममैवाज्ञे । आज्ञाच्छेदी मम द्रोही । Manu.

reverence and devotion. If however the father asks him to do anything, he would not do it, but will only continue to be near him often worrying him with his exclamation "father, father". The elder son however does not come near the father at all, but if he is asked by the father to do anything, he immediately does it in obedience to the father's will and keeps quiet. He never wants to please the father by any special utterance expressive of devotion to him. Which of these two sons will be liked by the father is clear. Of course, if there should be a third son who both obeys the directions of the father and comes near him often with his devotional utterances, the father will be pleased with him most. But of the other two sons, it is only the elder that readily obeys the father's commands that would please the father, not the other son. Similarly, it is only the due performer of Karma according to Īśwara's commands as evidenced in Śruti and Smriti that will really please Īśwara and not the other who, in the eye of the Śāstra, becomes a Pāshanda by his neglect of his prescribed Karmas.

Notion that both Karma and Upāsanā are unnecessary.

5. There is a still more widely spread notion that, Jñāna alone being the cause of Mōksha, it is quite sufficient if attempts are made to secure Jñāna directly without going through all the tedious processes of Karma and Upāsanā which are prescribed only for those who may not be intelligent enough to grasp the truths of spiritual philosophy. This notion presumes that Jñāna means 'intellectual appreciation or knowledge', which it is not. Jñāna is Ātmic Realisation. This realisation is possible only on the retirement of the mind with all its boasted intellectuality from the field of activity altogether. However intelligent the holder of the above notion may claim to be, he can never have such realisation unless he adopts the preliminary Śāstraic methods of both Karma and Upāsanā. He can never hope to venture along the path of such realisation or Jñānamārga immediately and to shake off all his deep-rooted notions of separateness and individuality. The difficulties on his way will be numerous and insurmountable. In fact, all our training in Dharma from the very beginning is a training towards Jñāna, though in the earlier stages greater attention has to be bestowed on our duties of Karma and Upāsanā. To take a rough illustration, our attempts towards the attainment of Jñāna are like the attempts of a child to write. The child is given a double-line limit for his copy-writing. He is asked to note the lines while writing and never to transcend them in the course of his writing. The child's attention then is directed more towards the lines above and below than towards the formation of his written letters. The line above may represent Karma and the line below may represen Upāsanā. Both Karma and Upāsanā must be adhered to up to a parti-

cular stage of advancement. After the child's hand has become somewhat steady, the line above may be removed, the line below alone being retained. The child practises writing with only one line to which he is asked to attend carefully while writing. Similarly, a stage will come in the life of the spiritual aspirant, the stage of Saṃnyāsa, when he will be freed from his duties of Karma altogether. As will be shown in a later chapter on Saṃnyāsa, in the beginning stages of the life of the Saṃnyāsī he is bound to follow the Śāstraic rules of Upāsanā to some extent. I may mention here that even in the case of a Grihastha, who is of course never justified in giving up his prescribed Karma altogether, a stage may be seen in his life when the Bhakti-Śāstra provisions engross all his attention. At such a stage the Grihastha may rest content with the minimum kind of performance of his Nitya and Naimittika Karmas, and he may spend all the rest of his time in devotional contemplation and worship. Though almost wholly engaged in the acts of Upāsanā, the true Grihastha Bhakta continues to perform his necessary Karmic duties, taking them to be the directions or commands (Ājñā), as they really are (as mentioned before), of his very adored Īśwara, and also because of his own long established Vāsanā. Though the child, after some practice, is not strictly asked to confine his writing to the limit of any line above, his writing, by reason of his previous practice, never goes above transcending that limit. Although by long practice in writing within two lines the uniformity of height of the letters is established and the upper line has been later on removed as unnecessary, the lower line is continued to be had for some time in order to prevent the writing from assuming a course of its own in any curved or crooked way by inclining downwards or upwards. After the hand becomes quite steady and free and the boy has learnt to write quickly and well in straight, horizontal lines, the lower line also is removed as no longer wanted. Similarly, in the life of the Saṃnyāsī a stage will come, in the course of his spiritual advancement, in which it will be altogether unnecessary for him to stick to his Upāsanā practice even. Being above the stages of Karma and Upāsanā, he will be left free to follow the course of Jñānamārga, by taking to Rājayōga pure and simple, quite unfettered by any conventional Śāstraic rules of conduct and devotion, and of ordinary Vidhis and Nishēdhas. Only, one must not assume prematurely that he has risen above the stages of Karma and Upāsanā and that he need not care for the Śāstra at all. Men of such presumptuousness are nowadays growing in numbers in the Hindu community, and they are committing spirtual havoc, ruining themselves and others who come under their influence. Any genuine spiritual aspirant, who desires to pass along the Jñānamārga by practising Rājayōga, should in the beginning consider whether he has brought

about his own Chitta-Śuddhi by the adequate performance of his Śāstra-prescribed Karmas and whether he has by sufficient practice in Upāsanā, trained his restive mind towards the state of one-pointed Aikāgryam. If, without making such self-examination, any one would pretend to adopt the Jñānamārga and to practise Rājayōga, the result is not difficult to foretell. Many among those who are in all earnestness working hard on the lines of Karma and Upāsanā may even find it necessary to adopt additional methods of self-training, the training of both the mind and the body, mentioned in the Haṭhayōga Śāstra, in order successfully to bring about the effective control of the body and the complete subjugation of the mind and the senses. While so, what shall we say about our Loukika (world-bound) aspirants, who have not as yet placed their foot on the Karmamārga and have yet to know what the way of Upāsanā is, but who desire to immediately reach the very end of the Jñānamārga, and that by a short-cut road ?

A mistaken notion of some Yōgis.

6. There is another class of men who call themselves Yōgīs and Yōgīśwaras and who, virtually ignoring the Śāstra-allotted duties of their respective Āśramas, seem to have a notion that practice in Haṭha-Yōga alone would save their souls. Some of them have openly given up their Nitya and Naimittika Karmas. They spend their Sandhyā time either in sleep or in exhibition of Asanas and Prānāyāma. They grow their hair, whether Brahmachārīs or Grihasthas, and the necessary Śāstraic periodical and Naimittika shaving is not done at all. The Grihasthas among them, and some of them are actually living with their wives, wear cloth either like Brahmachārīs or like Saṃnyāsīs. God alone knows what their position here in this life is and what it will be in future. Some of them are making the ordinary people believe that the class of Yōgīs is a separate class of a superior kind, not bound by the ordinary rules of Varnas and Āśramas. From which Śruti or Smriti they have extracted this bit of Śāstra is not clear. Verily, they want to pass for Ativarnāśramīs which they cannot be according to the Śāstra. Who a real Ativarnāśramī is will be shown in the chapter on Saṃnyāsa. According to the Śāstra there is no separate class or caste as Yōgīs. In fact, Yōga-practice is prescribed for all from the very time of their Upanayana. There may be Brahmachārī-Yōgīs, Grihastha-Yōgīs, Vānaprastha-Yōgīs and also Yōgī-Saṃnyāsīs, though in the last case the Yōga will be mainly Rāja-Yōga alone. To whatever Āśrama the Yōgī may belong whether Brahmachārī or Grihastha or Vānaprastha, he must firstly perform his Karmic duties of the Āśrama and then spend portions of his other time for practice in Yōga, It is even enough if he performs the minimum kind of his prescribed Karmas. If he ignores even such performance, he

becomes fallen and his Yōga cannot in the least redeem him from the fall. Nitya and Naimittika Karmas are prescribed by the Śruti and Smriti which are, as stated before, the commands or Ājñās of Īśwara. Right performance of Karma requires also right physical appearance and dress too. By the non-performance of even the minimum kind of such Karmas the Yōgī too will became a Pāshanda and Īśwara-Drōhī according to Īśwara's own declaration.

Notion that the path of Bhakti is the final path, not that of Jñāna.

7. There is yet another peculiar notion to be examined. The dualists, Śrī Vaishnavas in particular, seem to entertain a strong opinion that Bhakti alone is the cause of Mōksha, and that Jñāna is but a step towards Bhakti. If we rightly understand what they mean by the terms Mōksha and Jñāna, there will be no room for any real controversy at all. Their Mōksha is not absolute liberation from conditioned existence, but is only a release from our present low condition on the earth and an ascent to the loftiest Vaikuṇṭha and such like Lōka of God where there will be a supreme kind of life of eternal happiness and service to God. And what they mean by Jñāna is not direct realisation of the Self, but only clear intellectual knowledge of the natures of Jeevātmā and Paramātmā, the Individual and the Universal Souls. In this lower sense Jñāna is surely a condition precedent for the rise of true Bhakti. Without the antecedent knowledge of the true nature of God, there can be possibly no real devotion to Him at all. Jñāna in this sense, being but a mental state, cannot also be inconsistent with Kārmic and devotional activities. It is only in its higher sense, in the sense in which it is used in the Upanishads and understood by the Advaitins, it would be inconsistent with such activities. Understanding it in this higher sense alone Śrī Śankara has often in his great works condemned the theory of a possible union, in the same individual and at the same time, of Karma and Jñāna (Jñānakarmasamuchchaya). We *do* grant that in the aforesaid lower sense of the term Jñāna, it is a step towards Bhakti. We also grant that in the lower sense of the term Mōksha, in which alone it is used by the dualists as stated above, Bhakti is itself the direct cause of Mōksha. Understanding however the terms Jñāna and Mōksha in their truer, higher meaning, the dualists' contention cannot stand. In fact, the Vēda-mentioned Jñāna and Mōksha, not being grasped by the dualists, are never aimed at by them. The intermediate goal of the Advaitic Sagunōpāsaka (worshipper of Saguna God), namely the attainment of the supreme Lōka of the Lord, is the highest goal of the dualists. Mere intellectual appreciation of the merits and powers of the Lord, which in the view of the Advaitin does not deserve to be called by the name Jñāna, is the highest Jñāna for the dualists. There is no real

ground for any quarrel with them at all. Quarrels all arise when people, severally using the terms Jñāna and Mōksha in different senses, begin to discuss with one another aimlessly and thoughtlessly. It is because of the fact that the Vēda-mentioned realisation or Jñāna is not the aim of, or is beyond the reach of, the dualists they are content with having Śaranāgati or absolute self-dedication in devotion as the final step in the spiritual ascent, and in the mutual relationship of Guru and Śishya among them elaborate rules and provisions are found made as regards the formalities of the process of Śaranāgati. In the case of the Vaidika Advaitin however, Śaranāgati is the first step taken by which the favour of the Guru as the representative of Paramātmā is secured for the purpose of initiation into the path of true Jñāna or self-realisation, and elaborate rules and provisions are found made in this latter case as regards Jñāna-vichāra through the Vēdānta. The object of the Advaitin's Vēdānta Vichāra is the attainment of Jñāna in the higher sense and through it of Mōksha in the higher sense. Even after Śaranāgati the dualists also make Vēdānta Vichāra, but their object seems to be more as Kālakshēpa (by way of spending time well) than as a means to a lofty End.

Notion regarding the occasion for Śaranāgati.

8. A word about Śaranāgati is necessary here. The proper occasion, according to the Śāstra, for Śaranāgati is immediately after actual Saṃnyāsa, and never before. In the Saṃnyāsa-Prayōga work itself this is clearly indicated, and the appealing address[1] to Vishnu expressive of Śaranāgati is directed to be made only after the completion of Saṃnyāsa. This again is re-iterated in the Bhagavadgeetā[2] by Śrī Krishna Himself. He clearly mentions that Śaranāgati to Him should be made after renouncing *all* Dharmas. It is admitted on all hands that the term " Dharmas " in this connection means all Karmas, whether religious or temporal, whether good or bad. Renunciation of all such Karmas is not possible for any one except a proper Saṃnyāsī. The practice which obtains among the present-day Śrī Vaishnavas by which even householders (Grihasthas)

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1. त्राहि मां सर्वलोकेश वासुदेव सनातन ।
संन्यस्तं मे जगन्नाथ पाहि मां मधुसूदन ॥
त्राहि मां सर्वलोकेश गतिरन्या न विद्यते ।
संन्यस्तं मे जगद्योने पुण्डरीकाक्ष मोक्षद ॥
अहं सर्वाभयं दत्त्वा भूतानां परमेश्वर ।
युष्मच्छरणमापन्नस्त्राहि मां पुरुषोत्तम ॥ Saṃnyāsa Prayōga.

2. सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ Gītā, XVIII) 66.

purport to make Śaranāgati, is un-Śāstraic. They say that renunciation of the Karmas themselves (Karma-tyāga) is not necessary and that it is sufficient if the fruits of Karmas are alone given up. Even taking this view of the matter, the question is whether the Grihastha makes Śaranāgati after giving up the fruits (Phala-tyāga) of all his Karmas both religious and temporal. Many of such Grihasthas happen to be landholders or appointment-holders or both. The rest of them are mostly engaged in other money-earning professions. Are the agricultural and the official or other professional activities given up at least in the sense that their likely fruits in the shape of income in kind and money are renounced? No such renunciation is actually seen. No landholder keeps quiet at the time of the harvest, and no professional man refuses his remuneration when it comes. Śrī Krishna has clearly made complete renunciation (Parityajya) a conditionprecedent to Śaranāgati. In the absence of such renunciation even of the fruits of Karmas, how can any farce of Śaranāgati be justified at all? In the true interest of Śrī Vaishnavas I feel bound to say that what they generally do, calling it Śaranāgati, cannot amount to Śaranāgati under the Śāstra, and that their general impression that because of their Śaranāgati they are somewhat, if not largely, relieved of their onerous religious Varnāśrama duties is thoroughly mistaken. Śaranāgati, to be true and *bona fide*, ought to be complete, having absolutely thorough renunciation at its back, and the one who makes it ought not to rely upon anything else than the one Divine Object of his final refuge, much less upon his own personal position and rights, and capacities and activities, of any kind whatsoever. He should not have the slightest thought of his bodily and other worldly concerns and interests which all would be looked to by Īśwara,[1] and he should not even think that Īśwara would so look to them. Considerations like these show, again, conclusively that, generally speaking, none but a genuine Saṃnyāsī, who has truly renounced every thing, can make Śaranāgati proper. I say "generally speaking" because of a rare Śāstraic provision made in favour of also Kshatriyas and Vaiśyas, and even of Śudras and women, for thorough renunciation of all Dharmic and other activities in the mode of what is called Veeramārga, with a view to give up the body voluntarily in the manner indicated in such provision and without assuming the robes and other insignia of the one in the fourth or Saṃnyāsa Āśrama[2]. Any one, of

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1. अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ Gītā, IX, 22.

2. क्षत्रियो वाऽपि वैश्यो वा संन्यसेत्तु यदा तदा ।
अनावृत्तिं व्रजेदेष दण्डादिपरिवर्जितः ॥

whichever caste or sex, who by extreme Vairāgya has entered into this exceptional Veeramārga, can make true Śaranāgati as dictated by Lord Krishna. It was only in view of the possibility of such a kind of renunciation and Śaranāgati by a Kshatriya, the Great Lord revealed to Arjuna in the closing portion of the Gītā-discourse, as mentioned above[1] the most secret and sacred truth relating to the efficacy of absolute renunciation and unconditional Śaranāgati. It may also be remembered that Arjuna and other Pāndavas, along with Draupadī, and also Dritarāshtra and Vidura, along with Gāndhārī and Kuntī, actually adopted this Veeramārga in the end in the name of Mahāprasthāna.

वीरमार्गेण देहं स्वं त्यजेदेवाविचारयन् ।
अभीतः सर्वतो गच्छेदनशनाम्बिजलदंष्ट्रितः ।
आनिपातं शरीरस्य वीरमार्गोऽयमीरितः ॥
अस्मिन् मार्गे स्त्रीशूद्राणामप्यधिकारोऽस्ति ॥ Yati. Dh. Nir.

1. सर्वधर्मानित्यादिश्लोके ॥

SECTION III.

THE PATH OF JNANA OR REALISATION AND THE HINDU RENUNCIATION.

CHAPTER XXX.

THE STUDY OF THE UPANISHADS.

The Path of Renunciation

1. We have seen that by means of Karma and Upāsanā two Dōshas in the inner nature of the spiritual aspirant, namely Maladōsha and Vikshēpadōsha, become removed. Even then it will be found that there is no proper reflection of Ātmā on his mind, and he continues to think that he is but an individual subject to all the evils of individuality and duality although he may not care for them owing to his Dharmic training so far. The reason is that there is a third Dōsha, called Āvarana-Dōsha, which is like a somewhat transparent, but largely opaque, screen hanging between him and his Ātmic Adhishṭhāna, which prevents him from realising the latter's glory as it is. This screen of Āvarana Dōsha is Avidyā or ignorance, the root-cause of individuality and multiplicity. Unless this hiding screen is removed, there can be no correct knowledge of the Ātmic Reality. To remove this Avidyā the aspirant, with his mind already made pure and steady by Karmā and Upāsanā, has to enter on the Vidyā or Jñāna-Mārga. As observed in the Chapter on Dharma, his training till now in Sat-Karma and Devotion has been a training in the Dharma of activity or Pravritti-Dharma, whereas his future training towards the attainment of Jñāna will refer to Nivritti-Dharma or Dharma of renunciation or withdrawal of activity. It may be remembered that we mentioned that there are four distinct stages of progress which, for the sake of convenience, we called "the four paths." Many of us have already left behind us, at least we think we have left behind us, the first of those paths, the path of obedience. As for the second, the path of selfish action, we are wholly in it. We need not be taught to be selfish. We are already overflowing with selfishness. The third and the fourth being the paths of qualified and absolute renunciation respectively, "Renunciation" is the watchword for enabling one to travel along these final paths[1]. Unless and until we

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1. न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । Tait. Āraṇyaka. Kaiv. Up.

know what 'renunciation' really means, and we are also prepared to cultivate habits of renunciation, we cannot think of placing our foot on either of these paths, especially on the fourth. Our sacred Upanishads deal principally with this fourth or final path of absolute renunciation[1], as indicated by the Great Ones, and as even found out by the oriental scholars of the west, such as Dr. Roer and Sir M. Monier Williams. The full realisation of our true Sat-Chit-Ānanda nature is possible only through a proper knowledge of the teachings of the Upanishads. Understanding what our Upanishads have in store for us, we shall be sadly failing in our duty to ourselves if we do not attempt their study with a view in the end to secure that absolute bliss and peace to which no other possession is equal. We have the Upanishads with us. They promise a great deal. The wise, who have studied them and practically realised in their lives the truths revealed through them, say in unmistakable terms that supreme bliss, happiness beyond compare, is sure to be attained through such study and realisation. Not only in our mother-land, India, but in far off countries also, the flower of thinking humanity, men like the great German philosopher Schopenhauer, find solace and peace in the Upanishads. But we, the vast majority in India, do not approach the Upanishads. They are too old and obsolete for us. They that were once our only possessions, my Brāhmana friends, are now thrown away, and in their place we have money and anxiety, luxury and discomfort; a poor substitute indeed. We may try all our might, in the hoarding up of money, in the unending collection of fancy articles about us and in the putting on of magnificent or imposing appearances to find that genuine peace and comfort. We cannot find them[2]. The more we get into such worldliness, the more is our object away from us. Many have been those who tried like ourselves, and none of them seems to have reached the desired goal by such means. Ours is different from and far inferior[3] to the right path which is open to us still. Without doubt, few are those who have

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1. वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोके तु परान्तकाले परामृतात् परिमुच्यन्ते सर्वे ॥ Muṇḍ. Up.
तेन त्यक्तेन भुञ्जीथाः । Īśā. Up.

सेयं ब्रह्मविद्योपनिषच्छब्दवाच्या तत्पराणां सहेतोः संसारस्यात्यन्तावसादनात् । उपनिपूर्वस्य सदेस्तदर्थत्वात् । तादर्थ्याद्ग्रन्थोऽप्युपनिषदुच्यते । विरक्तस्याविद्यानिवृत्तये तद्विपरीतब्रह्मविद्याप्रतिपत्त्यर्थोपनिषत् । Bṛih. Bhāshya.

2. न वित्तेन तर्पणीयो मनुष्यः । Kāṭhaka Up.

3. तयोः संन्यासपथ एवातिरेचयति । न्यास एवात्यरेचयदिति च तैत्तिरीयके ।
Īśa-Bhāshya.

gone by that path, narrow as it is, the path of supreme wisdom and absolute renunciation; but those few appear to have been considerably benefited by going along that path. They declare that that way it is that leads to the proper goal, the goal of eternal peace and absolute freedom[1]. This assurance by them means a great deal. It serves as a beacon-light to their perplexed brethren. It is our interest therefore to know something of that path through the study of the Upanishads and to enter into the path soon. With a view to make necessary preparations for such study and entrance, let us consider now what qualifications are required of the person who wishes to be really benefited by the study of the Upanishads. And also let us see how far we, in our present position, may be justified in seriously entering into such study.

The Upanishads—their simplicity.

2. So far as the philosophical side of our Religion is concerned (to the Hindus religion and philosophy are inseparable), the Upanishads form the most important portion of the Vēdas. Of the several paths, rather, of the several stages of the path, leading up to the final liberation, the absolute beatitude described in the Vēdas, the one most direct and immediate, though difficult, the path of absolute renunciation, is dealt with in the Upanishads. In these Upanishads we find the teaching given, in most cases, in the form of dialogues between a spiritual Guru and an advanced pupil, a most effective way of imparting knowledge. The Upanishads, it must be remembered, are not treatises, in the strict sense of the term, but are only the out-pourings, as Dr. Roer would put it, of divine truths, truths revealed and declared, not to the all-doubting sceptic but to sincere students or Śishyas sufficiently advanced to recognise the truth when once revealed. Such teachings were in slow degrees handed down to posterity in regular succession, originally from Īśwara to Brahmā, then from father to son, from Guru to Śishya; and the Āryans, realising the divine origin of such teachings, with due faith accepted them as most true. We do not find much of discussion in the Upanishads, and discussion is necessary only where opposition is found or expected. Śrī Śankarāchārya, for instance, had to face opposition, had to discuss all questions and establish the truth by argumentation, and his powerful argumentativeness is astonishing, even to-day, to the intelligent and thinking section of humanity. No such necessity could have been felt in the case of the Upanishads, and we naturally find them short and simple.

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1. अणुः पन्था विततः पुराणो मां स्पृष्टोऽनु वित्तो मयैव ।
तेन धीरा अपि यन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥ Bṛih. Up.

Qualification necessary for studying them.

3. Next arises the question "who is properly qualified to study the Upanishads?" The Upanishads forming, as they do, an integral part of the Vēdas, the qualifications mentioned in a previous chapter as necessary for the study of the Vēdas hold good in the case of the Upanishads also, but as they are concerned with the advanced course of spiritual training some additional qualifications are also necessary. The qualifications necessary for the beginning of a study depend upon the object of such study. The Upanishads, as already pointed out, deal mainly with the path of absolute renunciation leading finally to the state of infinite bliss and peace. Any one who is not in the way of being qualified to place his foot on the path of such renunciation has no right to begin such study[1]. No doubt, any man in the world, however unqualified, may in fact think of reading the Upanishads; but the truth is there that, when an unqualified person attempts to study what he is not as yet fit to approach, more harm is done than good. What is good for a person of considerable spiritual advancement may be positively bad for one who stands low in the grade of spirituality. A particular truth revealed to the advanced student is likely to be used to the best advantage, while the same truth, if revealed to the ignorant, may be neither understood correctly nor used in the right way.[2] What is good for the healthy may prove injurious to the invalid. We feed the latter with what his physical body can assimilate and nothing more. In the same way, it is not all truths that are to be revealed to all men if we really care for their progress. They should be made to ascend step by step and not to attempt to jump up all at once to the highest steps of the ladder and fall down in the attempt. The path of absolute

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1. एतर्हि (तपःकर्मदमादिभिः) संस्कृतस्य सत्त्वशुद्धिद्वारा सत्त्वज्ञानोत्पत्तिर्दृष्टा ह्यमृदितकल्मषस्योक्तेऽपि ब्रह्मण्यप्रतिपत्तिर्विपरीतप्रतिपत्तिश्च । Kēna. Bhāshya.
इदमष्टोत्तरशतं (१०८ उपनिषदः) न देयं यस्य कस्यचित् ।
नास्तिकाय कृतघ्नाय दुराचाररताय वै ॥
मद्भक्तिविमुखायासच्छास्त्रगर्तेषु मुह्यते ।
गुरुभक्तिविहीनाय दातव्यं न कदाचन ॥
सेवापराय शिष्याय हितपुत्राय मारुते ।
मद्भक्ताय सुशीलाय कुलीनाय सुमेधसे ॥
सम्यक् परीक्ष्य दातव्यमेवमष्टोत्तरं शतम् । Muktika Up.
वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् ।
नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पुनः ॥
गुह्याद्गुह्यतरमेषा न प्राकृतायोपदेष्टव्या । Mahāvākya Up.
2. न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् । Kāṭhaka Up.

renunciation, being the last of the paths of progress, can be taken only by the one who has trodden along the other paths. For knowing anything about the path of absolute renunciation, we should have advanced far enough in the path of qualified renunciation; before we think of studying the Upanishads, we should have already largely converted our thoughts into selfless ones. According to the principle underlying the Āryan caste system the Kshatriya is intended to travel along the third path, the path of qualified renunciation, and the Brāhmana is expected to go along the path of absolute renunciation. As the person who wishes to study the Upanishads is required to be duly qualified to approach the final paths of renunciation, the Upanishads were allowed by our ancients to be studied only by the Brāhmanas and the Kshatriyas, and even in their case such study was *ordinarily* allowed only after their entering into the Vānaprasthāśrama (retirement into the forest); for, it is only in such a stage of life a man is likely to become prepared for cultivating habits of thorough renunciation. In this connection, it will be interesting to note that the recognised place for the Upanishads is in the *Āranyakas* of the Vēdas (Aranya meaning 'forest').

Study under modern conditions.

4. It is these Upanishads, allowed to be studied by such advanced Jeevas and under stringent conditions, that some of us are attempting to master, we who are more or less strangers to things really spiritual (even though we are the physical descendants of the mighty Rishis of old). The Rāja Rishis are no more to be found, and the Brāhmanas-in-merit there are very few. What is to become of the Upanishads then, if we are not competent to study them? Properly speaking, they ought to be preserved as sealed books, not to be touched by unclean hands.[1] They ought not to be approached except by those who have made sufficient progress which qualifies them to place their foot on the path of renunciation and who have been duly initiated into such studies by qualified teachers. Any person who has not made such necessary preparations will not only fail to understand the Upanishads, but will in all probability misunderstand

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1. विद्या ह वै ब्राह्मणमाजगाम, तवाहमस्मि, त्वं मां पालय, अनर्हते मानिने नैव मा दाः, गोपाय मां श्रेयसी तथाहमस्मि । Chhānd. Brāhmaṇa.
विद्या ब्राह्मणमेत्याह शेवधिस्तेऽस्मि रक्ष माम् ।
असूयकाय मां मा दास्तथा स्यां वीर्यवत्तमा ॥
यमेव तु शुचिं विद्यान्नियतब्रह्मचारिणम् ।
तस्मै मां ब्रूहि विप्राय निधिपायाप्रमादिने ॥ Manu, II, 114-5.
Cf. इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ Gītā, XVIII, 67.

them; for, they deal with things not belonging to his present stage of progress, and of whose value he has not yet become competent to judge. Are these Upanishads now accordingly kept reserved for the developed Jeevas alone? Most certainly, no. The Upanishads are laid open to the gaze of all. Every one who has a smattering of religion wants to read them, not always with a view to realise the sublime truths revealed in them, for that is impossible in his case, but often with the object of passing, in the eyes of the world, for a scholar in the Upanishads. Certain others, being incited by a feeling of curiosity, and such are some of our oriental scholars of the west, want to study them, and such study will naturally confer on them only such benefit as the motive for the study deserves. Others again there are who study them with the specific object of criticising disapprovingly the views expressed in them, and surely the ideas that they are able to gather through such study are so much tinged with the colour of prejudice that such ideas are altogether different from what the Upanishads actually convey and are intended to convey. It is in these ways, without proper motives and without proper guidance, the Upanishads are being studied in our days by a large number of unqualified and disqualified men who, in strict truth, would prove much wiser, and less injurious to themselves and others, by refraining from any such study.

Some further Qualification necessary.

5. If the Upanishads have to be studied at all by us for good, they can be studied only if we satisfy certain further definite conditions, some internal or mental, and the others external or physical. Being prompted by a desire for absolute freedom (Mumukshutwam) from all evil of the life of worldliness, we should have learnt *somewhat* to discriminate between the noumenal Reality, the source of bliss, and the phenomenal Unreality, the source of evil, and to give up attachment to the latter (Vivēka and Vairāgya). We must have so trained our minds and our bodies that they do *not readily* yield to the power of attraction of phenomenal embellishments. Again in our attempt to mould our inner nature, we have, to a great extent, to work under the particular circumstances that surround our physical existence and through the physical body. It is idle to say that we, in our present state of progress, can train our minds and rise in the scale of mental or spiritual development without caring for the physical conditions of our existence. Such conditions have immense effect upon our minds, and the nature of our mental progress depends considerably upon them. To rise high in mental or spiritual progress, one must have a suitable physical body, chiefly the result of proper physical heredity, and desirable physical environments, and he must scrupulously preserve personal cleanliness, must be careful about the nature of food and other

things taken into the body, and, above all, must be very particular about the regularity of his habits. It is when such physical conditions are fulfilled that the body becomes a fit instrument to be used in aid of his improving the inner qualifications.[1] Such are the conditions required to be satisfied by the students of the Upanishads, conditions both internal and external. The Great Ones, taking all these into consideration, ruled that only certain specified classes of people could study the Upanishads and even this only in particular stages of life after the attainment of the prescribed qualifications above indicated and comprised under the term Sādhanachatushtayam[2], of which the details will be found in all Śāstraic works on the Hindu Philosophy of Religion and which will be considered briefly in the next chapter.

The non-Brāhmin and the Upanishads.

6. The Brāhmanas of our days are the physical descendants of the chief among such qualified classes of people. The internal qualification is difficult to be found in many of them now, and the external conditions are being bopelessly ignored. It is therefore I venture to say that many of us, Brāhmanas, are at present not entitled to touch the Upanishads. One must first strive to fulfil the prescribed conditions of studentship, to secure the qualifications required for their study. To such of the readers as are non-Brāhmins, I have one word in particular to say. It may be, the Brāhmana of the day may have lost a great portion of the claim for regard due to a Brāhmana-in-merit. It may be, his inner life is not the life of the Brāhmana and is unworthy of any attempt on his part to enter on a kind of study, the study of the Upanishads, too high for him at present. But, this incompetency of the modern Brāhmana, you should remember, does not create in you any new qualification which you did not possess originally. The fall of the Brāhmana does not raise you up one inch higher. It is indeed a fact that *some of you* possess the undoubted possibility of securing the special qualifications required to make you fit to enter on such study. But the disqualification by birth still attaches itself to you and if you have any faith in the words of the Vēdas you have no right to approach the Upanishads. You must bear in mind that no man in the

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1. आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः ।
Chhānd. Up.

2. आद्यं नित्यानित्यवस्तुविवेकः साधनं मतम् ।
इहामुत्रार्थफलभोगविरागो द्वितीयकम् ॥
शमादिषट्कसंपत्तिस्तृतीयं साधनं मतम् ।
तुरीयं तु मुमुक्षुत्वं साधनं शास्त्रसंमतम् ॥ Sarva. Saṅgraha.

world is 'excluded', in the real sense of the term from the study of the Upanishads which are open to all who are able or qualified and willing to enter on their study, and that 'exclusion', often referred to in the Śāstras, is based upon the insistence on the necessity of qualifications which happen to include also the qualification of birth in a particular caste. It may be said in passing that the Upanishadic *teaching*, as distinct from the actual Upanishads themselves, is perfectly open to all irrespective of birth and that it is mainly for the sake of those who are disqualified to directly study the Vēdas that the Purānas and Itlihāsas have come into existence.

The present-day Brāhmana.

7. And you, my Brāhmana friends, must not forget that our Brāhmanahood does not consist in our putting on of external appearances of Brāhmanas-in-merit; nor even does it depend upon the much boasted fact that we are the direct descendants of mighty Brāhma-Rishis of old. But we must try our best to revive, rather to rekindle, in ourselves the true characteristics of the Brāhmana and fit ourselves to enter on the final path of progress. How should we make ourselves so fit becomes now the important question. We must recognise our fallen position at present and try to understand in what way our degradation has been brought about. We must recognise the evil and know its origin, and then try to remove it, or, if that should be impossible, we must try to turn our very evil to the best possible use. In a previous chapter some of the causes of our fall were mentioned. Knowing such causes, we are indeed in a better position to understand the real nature of our present forward course, and, going along such course, we shall hope not only to regain our original level but also to proceed onwards and onwards step by step, until the final goal is reached. We shall not be discouraged when we find that there is after all not much difference between ourselves, as we are found at present, and others as regards the qualifications required to take up the study of the Upanishads. It must be granted that the Brāhmana even now has some advantages not possessed by others, namely, a suitable physical heredity and comparatively much better physical environments; and in addition, there is also the fact that he has only to relearn his old lessons and to get back his lost qualifications, which can be more easily and sooner done than in the case of the one who has to learn anew. And here I feel bound to mention the deplorable fact that some Brāhmanas of the present day unfortunately try their very best to contaminate their bodies by adopting some of the imported modern-day vices, habits and acts of indiscretion, and to lose even the few advantages that they possess over their brethren.

8. Our first business is to take steps to secure the required qualifications. We have only to see whether and how far we are prepared to learn the lesson of renunciation. By 'renunciation' is meant the abandonment of all desires which widen more and more the gulf between one individual and another and which, by preventing such individual from realising *his oneness in spirit* with all the others, subject him to the operation of the rigid Law of Karma; it is the abandonment of all attachment to the fruits of actions, and the consequent abandonment, or rather non-happening, of the very activities in the end. *True renunciation*, be it remembered, is *always mental*, and *never merely physical or external*, as is very often mistaken in these our degenerate days in which Samnyāsis in appearance and Yōgīs in form have become as innumerable as real Samnyāsa and Yōga have become rare. It is the lesson of such true renunciation that is taught in the Upanishads. Again, before we could think of *abandoning* altogether our desires and the consequent selfish actions, we should have learnt, as once before observed, *to control* those desires, and for controlling them we should know the several methods by which such control may be effected. And before we could begin to control them, we must have known or realised, to some extent at least, the manifold evils that arise from allowing the desires to have their full play. It is when these minor lessons are taught to us we become competent to enter on the final study, the study of the path of abandonment or renunciation. If, instead of going up step by step, we take to the study of the Upanishads all at once, it is almost certain that we may fail to benefit by such study. Before we determine to study them, we should understand at what particular stage of progress or development we are, and consider that it is more important for us to know and learn to ascend the step just next to the one that is ours to-day than to acquire a mere theoretical knowledge about the topmost steps of the ladder which are far above our present possibilities.

Gradual, steady progress.

9. Therefore, my fellow-students, study yourselves first. Understand properly the law of spiritual progress. Study the different kinds of activities going on in the universe. Try to know the nature of the four stages in the path of progress, and the special characteristics of each of them. Know definitely in which of the four stages you are, each of you, now progressing. Ascertain clearly what particular Dharmas belong to that specific stage. Follow those Dharmas whatever they may be. Those Dharmas, when successfully gone through, will soon take you up to the stage next higher than your present one. Let us give up all our mistaken notions that we have risen far above the stage of action. Let us abandon the false idea that

Some suggestions.

there is no lesson in the universe to receive which we are yet not fit. Let us thoroughly realise our weakness and our ignorance, and in such realisation consist our strength and our wisdom. Our revered ancestors, who had well studied the nature of true progress, have laid down for our use definite courses of conduct, based on the revealed codes[1] of morals and religious conduct which are sure to take us successfully through the lower stages and to qualify us in the end to take the final step.[2] Let us take firm hold of such rules so prescribed and act them out in life. For this end, it is all important that we should be constantly studying the lives of great men, so as to learn how we should conduct ourselves under given circumstances. Our Itihāsas and Purānas are intended to give us such teachings. But you should study them properly and in the right spirit. Many of our modern scholars read them with a prejudice against them and they are able to find in them only a reflection of their own nature. Cast aside, therefore, all prejudice, if you want to understand them properly and you will find in them an immense lore of wisdom. Again, with a view to realise in our lives the truth of such wholesome teachings, we should be constantly exercising self-control, control of body and mind, and our Sāstras considerably help us in the exercise of such control.[3]

Qualification secured.

10. It is when these lower stages of progress are passed through, it is when you, realising your position, have so far trained your present bodies that they are beginning to serve as your proper instruments, it is when you have learnt to check the free advance of your desires and to live the life prescribed by the Śāstras, and not until then,[4] you begin to see some glimpses of the final path, the path of renunciation, the path illumined by the sacred Upanishads. It is only when you have advanced so far you become the

1. धर्मस्य शब्दमूलत्वात् । Jaimini 13.

2. स्ववर्णाश्रमधर्मेण तपसा गुरुतोषणात् ।
साधनं प्रभवेत् पुंसां वैराग्यादिचतुष्टयम् ॥ Varāha Up.

3. तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ Gītā, XVI, 24.

4. साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।
येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति ॥ Vivēka.
नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ।
देवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः । Kāṭhaka Up.

qualified students of that Upanishadic Philosophy,[1] which deals with the spiritual side[2] of the universe and the Absolute Essence of things. Once you become so qualified, you are on that very path, and in the Upanishads you then find the true guide to take you along the path. It is in that stage of progress the Upanishads are of real value to you. Raise yourselves up to that glorious height. Study the Upanishads *then*, and be happy as ever you are, the Secondless One Self.[3]

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1. तेषामेवैतां ब्रह्मविद्यां वदेत । Muṇḍ.
2. सर्वासामुपनिषदामात्मयाथात्म्यनिरूपणेनैवोपक्षयात् । Īśa. Bhāshya.
3. सोऽद्वैतपरमानन्दलक्षणपरं ब्रह्म भवति । Mahānārayaṇa Up.

CHAPTER XXXI

SĀDHANAS

Jñāna available only from qualified Teacher and only to qualified Disciple.

1. Ātma-Jñāna, the actual realisation of the Highest Truth enunciated by the Upanishads, can be had only at the hands of the Āchārya or Guru, the Divine Teacher.[1] It cannot be got from other sources. It cannot be had from books, nor from eloquent lectures. Jñāna cannot be extracted from one's own imaginings, the so-called meditations or contemplations of our many mistaken friends of the present day. It is available only from the qualified Guru, and only to the qualified Śishya. The proper qualifications of both the teacher and the taught are clearly and definitely mentioned in the Śāstra. Many of such qualifications prescribed for the Śishya will surely be found in the one who has systematically gone through the Dharmic stages of advancement already mentioned, doing away with the Maladōsha and the Vikshēpadōsha. Further advancement for such an aspirant is, of course, not very difficult. Difficulties all arise when people, not having had the requisite preliminary training, want to have Jñāna, as many of us actually do. We must recognise that our first duty is to see how far we have qualified ourselves to become Jñāna-Śishyas. When we so become qualified, we will surely have proper Gurus. Some of us, without the least regard for securing the necessary qualifications for discipleship, begin at the wrong end by beginning to analyse others to see if they will be proper Gurus. So long as we are ourselves unqualified even to become disciples, we cannot pretend to test the qualifications of others for the position of Gurus. Proper Gurus are always in existence, waiting for proper Śishyas. Our attention must be therefore confined only to the securing of proper qualifications for discipleship.

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1. आचार्यवान् पुरुषो वेद ।
आचार्याद्धैव विद्या विदिता साधिष्ठां प्रापत् । Chhāndōgya Up.
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् । Muṇḍ. Up.
तद्दर्शनं सदाचार्यमूलम् । Advayatāraka Up.
ब्रह्म चैवायमाचार्योपदेशपरंपरयैवाधिगन्तव्यः, न तर्कतः । Kēna. Bhāshya.

2. The qualifications (Sādhanas), prescribed by the Śāstra for discipleship to attain Ātma-Jñāna, are (in accordance with the general rules stated in Chapter XI) four in number:—

The four qualifications for discipleship.

(1) Vivēka or discrimination,

(2) Vairāgya or non-attachment,

(3) A six-fold training of mind and body, and

(4) Mumukshutā or wish to be relieved.

Without these four qualifications being secured, Jñāna cannot be had, and the Supreme Goal cannot be reached.[1]

3. Vivēka is discrimination between the eternal (Nitya) noumenal Brahman or Ātmā (Self) and the transitory (Anitya) phenomenal Jagat or Anātmā (Not-Self)[2]. This discrimination is the intellectual grasp of the characteristic difference between *Sat* or permanent substance (which is to be the object of Jñāna) and *Asat* or impermanent appearance. Whatever changes not is permanent or real; whatever changes is impermanent or unreal. Substance cannot change, and is real; appearance is ever changing, and is unreal. Everything about 'man' is ever changing. His body, his tendencies and desires, his views, all are changing. The only lasting element in him is that continuous, conscious something inside which, from the beginning to the end, is perceiving all these changes, being itself however the same identical 'I' (Aham) without the least change. This ever conscious (Chaitanyam) 'I' is the subsisting witness of all states of the body and of the mind that appear and disappear. This inmost 'I' is real, whereas the body, the mind and all environments which always change are unreal.

Vivēka or discrimination.

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1. साधनचतुष्टयसंपत्तिर्यस्यास्ति धीमतः पुंसः ।
तस्यैवैतत् फलसिद्धिर्नान्यस्य किंचिदूनस्य ॥
चत्वारि साधनान्यत्र वदन्ति परमर्षयः ।
मुक्तिर्येषां तु सद्भावे नाभावे सिध्यति ध्रुवम् ॥
आद्यं नित्यानित्यवस्तुविवेकः साधनं मतम् ।
इहामुत्रार्थफलभोगविरागो द्वितीयकम् ॥
शमादिषट्कसंपत्तिस्तृतीयं साधनं मतम् ।
तुरीयं तु मुमुक्षुत्वं साधनं शास्त्रसंमतम् ॥ Sarva. Saṅgraha 12-15.

2. ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ।
सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ॥ Vivēka, 20-21.

Vairāgya or non-attachment.

4. Mere intellectual grasp (as in Vivēka) or what is commonly known as 'knowledge' is not 'realisation'. As a preparation to convert 'knowledge' into 'direct realisation', the actual life of the knower is to be modelled in accordance with the knowledge gained. Hence, the aspirant Vivēkī is asked to refrain from being carried away by appearances and to cultivate what is called Vairāgya. Vairāgya is non-attachment to all enjoyments of Anātmic life.[1] Vivēka, if true and genuine, cannot but end in Vairāgya.[2] If people, who are well known for their book-learning and verbal discrimination, do not exhibit real Vairāgya in their conduct, we may take it that they have not enough Vivēka yet. Only that man can be said to have Vivēka in its entirety who believes in the actual existence of the distinction between Ātmā and Anātmā, and who conducts himself in daily life in accordance with such belief. The man of true Vivēka, who knows the distinguishing characteristics of the real and the unreal, and who therefore knows the evil consequences of being led away by the unreal form-side of things, will certainly not court such consequences. We all believe and know that fire will scorch the finger if put into it; and so we do not put the finger in. The little baby does not know the scorching nature of fire, and the result is actual burn. If a learned man truly discriminates between the real and the unreal, how could his activities be any more guided by the latter? Evidently, he whose activities are so guided does not, in his heart of hearts, believe the unreal to be unreal, and his learned exposition of the unreal nature of all but the Self is all for others alone. If Vivēka should be truly secured, the life of the Vivēkī will be altogether different, Vairāgya being largely in evidence in everything he is doing or saying.

The six-fold Training of mind and body.

5. Although by virtue of Sat-karma and Upāsanā, and Vivēka and Vairāgya, the aspirant would have ceased to do any Karma of a binding character, the fact that for untold series of incarnations his mind has been accustomed to go along particular courses of Karmic activity, good or bad, giving rise

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1. तद्वैराग्यं जुगुप्सा या दर्शनश्रवणादिभिः ॥
देहादिब्रह्मपर्यन्ते ह्यनित्ये भोग्यवस्तुनि ।
विरज्य विषयव्राताद्दोषदृष्ट्या मुहुर्मुहुः ॥ Vivēka, 21-22.

2. को नाम लोके पुरुषो विवेकी विनश्वरे तुच्छसुखे गृहादौ ।
कुर्याद्रतिं नित्यमवेक्षमाणो वृथैव मोहान्म्रियमाणजन्तून् ॥
नित्यानित्यपदार्थविवेकात् पुरुषस्य जायते सद्यः ।
स्रक्चन्दनवनितादौ सर्वत्रानित्यवस्तुनि विरक्तिः ॥ Sarva. Sangraha, 23, 40.

to varied experiences, indicates that there must be still in his mental nature a kind of susceptibility, called Vāsanā, which may lead, under exceptional circumstances, to the doing of similar Karma again. In order to take away this subtle Vāsanā also, the Śāstra has provided a kind of special training which is the third Sādhana. It comprises six items of training which are clubbed together as one Sādhana on account of the circumstance that they are all inter-dependent, as may be seen from their very nature. They are[1]:—

(1) Śama:—Effective control of mind and its operations.

(2) Dama:—The subduing of the bodily organs of sensation and action.

(3) Uparati:—Withdrawal or turning away from, or non-dependence upon, everything external to Self.

(4) Titikshā:—Absolute patience and endurance, without the least murmur or troubled thoughts of complaint or vengeance.

(5) Śraddhā:—Absolute faith in the words of the Śāstra and of the Guru.

(6) Samādhāna:—Firm, unwavering, fixing of the mind on the pure Absolute Self in calm and peace.

This six-fold Sādhana is a peculiar and interesting one. There can be no efficient control of mind (Śama) without control of bodily tendencies (Dama). The bodily organs, again, cannot be subdued (Dama) without the mind having already been brought under control (Śama). Endurance and patience (Titikshā) and also the turning away from objects of attraction (Uparati) are all depending upon the extent to which Śama and Dama have been made possible. Uparati and Titikshā, it may be said, are implied in Śama and Dama themselves. Again, from Faith (Śraddhā) all the other five sub-Sādhanas derive their strength and subtlety. Samādhāna, which means the stationing of oneself in the Supreme

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1. स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ।
विषयेभ्यः परावृत्य स्थापनं स्वस्वगोलके ॥
उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ।
बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥
सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ॥
चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥
शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्यावधारणा ।
सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते ॥
सम्यगास्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।
तत् समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ Vivāka, 23-27.

Ātmā in absolute peace, is possible only on the undoubted securing of the other sub-Sādhanas. I may state here that practice in Haṭhayōga will help many in securing this third Sādhana (Śamādishatkam) soon. No doubt, the direct method of realising oneness (Samadarśanam) is Rāja-yōga. Haṭha-yōga is the preliminary means and training of the body and the mind to enable one to enter on the path of Rāja-yōga. To the advanced few, Haṭha-yōga may not be necessary, and they may immediately take to Rāja-yōga practice. To the others whose senses are turbulent and whose minds are restless and uncontrollable, the preliminary training in Haṭha-yōga is quite necessary.

Faith and its necessity.

6. A word about Faith in particular may be said in this context. Though but a mental qualification, faith or Śraddhā does not appear to be one wholly acquirable by one's efforts alone. Mostly it has to come of itself by virtue of the man's previous meritorious thoughts and deeds, of course, aided by his present efforts also. This is why it is stated sometimes that faith must come only by the Lord's Grace. Learning and reasoning may create admiration, but cannot create faith. They can no doubt strengthen faith if already in existence. Bad learning and wrong reasoning may also weaken or even extinguish it. Faith may not appear at one stage of life, but may appear at another. The prudent man will avail himself of it most when he has it. If any one has it not, but wishes it, he will have it sooner or later. Faith in the Śāstra and in the Guru is absolutely necessary. It is very unfortunate that faith is mostly wanting in these days. Progress in spirituality is impossible without faith[1]. If faith is not strong enough, other Sādhanas will be of little avail. The ultimate truth cannot be known except through the Śāstra and the Guru. The ultimate Goal cannot be reached except by the ways prescribed by the Śāstra and

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1. श्रद्धावतामेव सतां पुमर्थः समीरितः सिध्यति नेतरेषाम् ।
उक्तं सुसूक्ष्मं परमार्थतत्त्वं श्रद्धत्व सोम्येति च वक्ति वेदः ॥
श्रद्धाविहीनस्य तु न प्रवृत्तिः प्रवृत्तिशून्यस्य न साध्यसिद्धिः ।
अश्रद्धयैवाभिहताश्च सर्वे मज्जन्ति संसारमहासमुद्रे ॥
दैवे च वेदे च गुरौ च मन्त्रे तीर्थे महात्मन्यपि भेषजे च ।
श्रद्धा भवत्यस्य यथा यथान्तस्तथा तथा सिद्धिरुदेति पुंसाम् ॥
अस्तीत्येवोपलब्धव्यं वस्तुसद्भावनिश्चयात् ।
सद्भावनिश्चयस्तस्य श्रद्धया शास्त्रसिद्धया ॥
तस्माच्छ्रद्धा सुसंपाद्या गुरुवेदान्तवाक्ययोः ।
मुमुक्षोः श्रद्दधानस्य फलं सिध्यति नान्यथा ॥ Sarva. Sangraha, 211-215.

actually shown by the guiding Guru[1]. How can we attain the supreme end, or even any of the intermediate ends, if we have no faith in the Śāstra or the Guru? Even in regard to worldly matters, is there any department of knowledge or activity in which faith does not play an important part in the training? Is not faith much more required in spiritual training where there is lesser scope for personal verification till advancement is made far enough? It is surprising that the modern intellect, which claims to be very keen, does not see the patent necessity for absolute faith in regard to matters spiritual.

The test of Faith in the Guru.

7. As very often seen in this complicated universe ensouled by Īśwara, so perhaps, now and then, even in the personality of the chosen Guru some Rājasic and Tāmasic qualities may also be seen exhibited. But the disciple is strictly asked to direct his attention to the Sātwic qualities alone. However careful may he have been in the selection of his Guru, or however much qualified he may himself be to merit the august presence before him of the truly qualified holy Gurudēva, he may happen, once in a way, to discern the traces of the lower qualities even in his chosen ideal Teacher. As is the case with the whole manifested universe of Īśwara, so also the personality of the Gurudēva has its many-sided nature. The activity of the mind of man is two-fold. The currents of mental forces are some of them external or outgoing, others internal or Self-reaching. The former lead to the phenomenal multiplicity of finite existence, and the latter to the noumenal unity of the infinite Self. The former are repellent and throw out those who come under their influence, and the latter are attractive and those who are drawn by such in-going currents are passed into the very inmost Self. Although the holy Guru may sometimes exhibit Rājasic or repellent feelings, the duty of the disciple is to guard himself carefully without being, in the least, influenced by such exhibition; and whenever there is a manifestation of the Sātwic nature of the adored Guru, the disciple must be equally careful and ready to at once throw himself, in admiration, into the Sātwic currents of the Guru's introspection, which lead to the realisation of the Sat-Chit-Ānanda nature of the inmost Real Self in the holy Guru. The Gurudēva may sometimes exhibit Rājasic feelings, and sometimes even Tāmasic tendencies, to test the faith of the disciple; for the Gurudēva is not only the latter's Teacher but also his Examiner. Even if some defects should actually be present in the chosen Guru, the disciple may utilise those very defects for his own good by training himself to ignore those defects altogether and to admire, imitate

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1. आचार्यशास्त्रमार्गेण प्रविश्याशु स्थिरो भव । Varāha. Up.

and follow only that which is good in the Guru. Pitiable indeed is the condition of the man who is not trained to appreciate the merits in others, but who has made himself keen enough to discern only the faults in them, especially in those who are legitimately in the position of teachers for the whole humanity by reason of their pure heredity, their sustained austerity, their faultless and noble antecedents, their immense and deep learning, their unbounded sympathy and love for all, their readiness to help and their absolute selflessness. Real devotion to the holy Guru as the visible embodiment of Īśwara Himself is absolutely necessary for every student of Ātma-Vidyā[1].

Mumukshutā or wish for liberation.

8. We have so far seen that the aspirant, who has secured the above-mentioned three Sādhanas, namely, Vivēka, Vairāgya and the six-fold Sādhana (Śamādishatkam), has knowledge of the difference between $\frac{\text{Ātmā}}{\text{Brahman}}$ (Real Self) and $\frac{\text{Anātmā}}{\text{Jagat}}$ (Unreal Not-Self), is not attached to temporal enjoyments and, by complete control over body and mind and by strong faith and well-grounded peace of mind, has thoroughly eradicated even his Vāsanās (susceptibilities) from his inner nature. The underlying motive for securing these Sādhanas and others is that of securing final liberation (Mōksha) from the bonds of conditioned existence. Notwithstanding his learning and practice the limiting body and mind are clinging to him still. He knows that his physical body is only a temporary residence for the purpose of his experience (Bhōga) of the result of Prārabdha-Karma, good and bad, and is in consequence called "Bhōgāyatanam," that his inner frame (Sookshma Śarīra), of which his mind forms part, is but his instrument for such Bhōga and is called on this account "Bhōgasādhanam," and that, if he wants to rise once for all above his limited nature, he

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1. यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ Śvēt. Up.
गुरुवाक्यसमाभाने ब्रह्मज्ञानं प्रकाशते ।
कर्णधारं गुरुं प्राप्य तद्वाक्यं प्लववद्दृढम् ॥
न गुरोरधिकः कश्चित्त्रिषु लोकेषु विद्यते ।
दिव्यज्ञानोपदेष्टारं देशिकं परमेश्वरम् ॥
पूजयेत् परया भक्त्या तस्य ज्ञानफलं भवेत् ॥
यथागुरुस्तथैवेशो यथैवेशस्तथा गुरुः ॥
पूजनीयो महाभक्त्या न भेदो विद्यतेऽनयोः ।
अद्वैतं भावयेद्भक्त्या गुरोर्देवस्य चात्मनः ॥ Yōgaśikhā Up.
गुरुभक्तिं सदा कुर्याच्छ्रेयसे भूयसे नरः । Brahmavidyā Up.

must get rid of both Āyatanam and Sādhanam of individual Bhōga. The ardent wish to find out the means of escaping from the entrapment caused by the limitations of mind and body and from the ever-recurring evil of birth and death is called "Mumukshutā", the fourth main Sādhana. This wish to attain Mōksha is the Root-cause (Moolakāranam) of the rest of the Sādhanas[1]. Mumukshutā, as in the case of Vairāgya, ought to be very strong in order that the other Sādhanas may bear good fruits[2]. Also, this strong wish for liberation must be sustained to the end; otherwise, the longed-for fruit of the hitherto immense labour cannot be seen. Even in secular matters the rule is similar. If a student, wishing to become a lawyer, has taken the trouble of going through the tedious courses of study and passed in the final law examinations, he cannot yet become a practising lawyer unless his wish to become one continues strong making him actually apply for being enrolled as an apprentice and place himself under the guidance of a knowing senior. Just in the same way, if, after securing the rest of the Sādhanas, the aspirant keeps quiet without ardently wishing for final liberation, he will not attain Jñāna. It is only sustained Mumukshutā that actually drives the advanced aspirant to the proper Jñāna-Guru. He runs up to the Great Teacher, prostrates at his His Holy Feet, expresses to Him his longing for Mōksha, and soon becomes his chosen disciple for the attainment of true Ātma-Jñāna (the realisation of the Self).

Śravana, Manana and Nididhyāsana.

9. The above detailed four Sādhanas, which are together known under the name of Sādhanachatushtayam, duly qualify the aspirant to have what is called 'Śravana' (initiation by hearing) at the hands of the Spiritual Guru and to thus become a Jñāna-Śishya. Only to the Śishya who has secured the prescribed Sādhanachatushtayam, Śravana, the hearing of the Great Mahāvākya, the lofty words of Divine Wisdom and Ultimate Truth, from the Holy Guru, proves really fruitful. We see abundantly illustrated among our present-day Vēdāntins the utter barrenness of Śravana[3] had without regard to the securing of the preliminary Sādhanas. Even to the duly qualified one, who has had the full preliminary training, Śravana is directed to be had more than once[4] in order

1. साधनानां तु सर्वेषां मुमुक्षा मूलकारणम् । Sarva. Saṅgraha. 227.

2. वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।
तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥ Vivēka. 30.

3. श्रवणायापि बहुभिर्यो न लभ्यः श्रृण्वन्तोऽपि वहवो यं न विद्युः । Kāṭhaka Up.

4. आवृत्तिरसकृदुपदेशात् । Brahmasūtra, IV, i, 1.

that it may not become fruitless. After the qualified Śishya has the great ultimate Truth revealed to him through the words of the Guru, he is directed to go through what is called 'Manana' (cogitation), the process of constant mental rumination of the great Revelation, so as to render the knowledge received doubtless, firm and clear. When Manana has been full and thorough and the Śishya's knowledge of the Truth has become well-grounded and unshakable, the Lord Guru trains the Śishya in the only remaining, but most important and difficult, process of 'Nididhyāsana' (this is untranslatable into English; the words 'meditation', 'contemplation' and such others do not convey the idea). Nididhyāsana, which results in what is called 'Samādhi', is an exceptional process of Self-realisation known only to the Āryan Hindu Seer. It is the process by which the Śishya tries to *become*, as it were, what he is stated to be in reality according to the teaching of the Upanishads and of the Great Guru. It may be described as a long, continuous or unbroken flow of meditative thought on his own true Sat-chit-ānanda nature as revealed to him in Śravana and made sure about by Manana until such thought itself vanishes because of the merging of his mind itself in the Self. It seems unnecessary to state here more about Nididhyāsana or about the different kinds of Samādhi. Such matters have to be known in time from the Guru himself. No knowledge of them beforehand can be either real or fruitful. With the completion of Nididhyāsana the Śishya's training is over, and he himself becomes a Jñānī, the knower of knowers. His very Śishyatwam is no more, he and his Guru having become one in the Self. In fact, he shines in all beings as their Ātmā, and all again are in him as his very Self. He is in truth now as ever the all-pervading Supreme Self, the absolute Sat-chit-ānanda-swaroopī. Thus is the lofty Ideal of Supreme Realisation made accessible to the one who cares for Dharma (Pravritti and Nivritti) and Jñāna and who will, by following the ways prescribed, secure the necessary Sādhanas or Upāyas (means) and be saved, taking his firm stand on the unyielding resoluteness of his will-power, on the innate, infinite strength of his very Self. The man who ignorantly thinks he is too weak for the task can never reach the Goal.[1] The weak must always go to the wall. None can expect to have Mōksha by easy-going means, the ways of the weakling.

A general survey of the Āryan Hindu training.

10. It may be seen from the above that the four main qualifications of discipleship for Jñāna, namely, Vivēka, Vairāgya, Śamādishatkam and Mumukshutā, which go by the name Sādhana-chatushtayam, specially so called because of the extreme importance of Jñāna, them-

1. नायमात्मा बलहीनेन लभ्यः । Mundaka. Up.

selves form in their aggregate the first of four Sādhanas again (another Chatushtayam) the other three Sādhanas in succession being Śravana, Manana and Nididhyāsana. This second Chatushtayam, which has reference to what is called Nivritti Dharma, Dharma of renunciation, directly leads to Jñāna. We may also state that Karma, Upāsanā, the four-fold Sādhana for discipleship described above and Jñāna (together with its Sādhanas secured under the Guru, namely, Śravana, Manana and Nididhyāsana) form a third Chatushtayam which leads to Mōksha itself, the Realisation of the Self. Thus, it is found, that the first Sādhana-chatushtayam is for securing proper discipleship (Jñāna-Śishyatwam), the second Chatushtayam for Jñāna, and the third for Mōksha. We see now at one glance the value and the importance of all the stages of the great Āryan training, namely, those of Karma, Upāsanā, the four-fold Sādhana for discipleship, Śravana, Manana and Nididhyāsana and finally Jñāna. The first two, namely, Karma and Upāsanā, of which Karma removes Mala Dōsha and Upāsanā Vikshēpa Dōsha, have reference to Pravritti Dharma. Jñāna, which is mentioned as the last, and which removes Āvarana-Dōsha and also cancels all the Karmic results in store, is secured by the intermediate Sādhanas stated above which have reference to Nivritti Dharma. That is to say, the four-fold Sādhana comprising Vivēka, Vairāgya and others make a man qualified to approach the Guru for Jñāna. Then, by Śravana he receives Jñāna from the Guru. Jñāna so received is clothed in sounds and words pregnant with meaning. By Manana he ponders over such meaning, argues within himself, gets his doubts, if any, cleared, becomes convinced, and makes the idea received his own. By Nididhyāsana he secures the direct experience in himself of the truth of the Jñāna taught to him, and Jñāna is evermore with him, he having realised his own true state of being the ultimate Jñānaswaroopī, the Final Drik (Seer) in all.

CHAPTER XXXII.

SAṂNYĀSA.

An object of Nivritti-Dharma is to bring about mindlessness.

1. Jñāna can be secured only by the one who successfully passes along the path of Nivritti Dharma. This path is a narrow, steep and difficult one. The object of passage through the earlier stages of Pravritti Dharma, the stages of Action and Devotion, is the bringing about of the purification and the steadiness of the mind, Chittaśuddhi and Chittaikāgryam. The object of training in Nivritti Dharma is, among others, the bringing about of actual mindlessness, virtual annihilation of the mind. It is only by such annihilation, the annulment of the medium of Ātmic reflection, the Chidābhāsahood of the Jīva, with all its retinue of Sāṃsāric evils, can be put an end to. Such annihilation, curiously enough, has to be made after the aforesaid purification and steadiness of the mind itself. In order that we may do away with the mind altogether, we have to take beforehand immense trouble by way of the removal of its impurities and restlessness. For, the nature of the mind is such that so long as it is impure and actively mischievous it is incapable of being cut or torn away, nay, even of being hit. It is when it is rid of its gross, hardened excrescences of Tāmasic and Rājasic character, which make it thick, rough and strong, and is made to assume its natural Sātwic fineness, it can be easily torn asunder. [It may be remembered that the elementary constituents of the mind are taken from the Sātwic aspects of the five primary Elements (Ākāśa, Vāyu, etc.), that those of Prāna are from their Rājasic aspects, and that those of the physical body and matter from their Tāmasic aspects]. Thus we find that all the trouble in the stages of Karma and Bhakti is only to bring about the natural condition of the mind by freeing it from all the accumulated results of Tāmasic and Rājasic activities in the untold number of prior incarnations of its owner, the Jīva.

A method of practice towards mindlessness.

2. While passing along the path of Pravritti Dharma itself, one would do well to allot every day some time, short or long as it may be found convenient, for sitting in a solitary place and practising the art of mere witnessing, without allowing the mind to make any Sankalpas of its own. While so sitting, many thoughts will pass through the mind by reason of previous Vāsanās (mental habits). He should take care to see that he merely

perceives the appearance of such thoughts without doing more. Suppose some enjoyable object is seen or heard. He must compel his mind to stop with the mere receiving of the sensation, and not to build up any further thoughts and desires over it. He must remember that he in truth is the ultimate witness of the rise before him and the fall or disappearance before him of all external and internal phenomena. Let anything pass before him. Indifference should be cultivated. This state of indifference is called Udāseenasthitiḥ. If this state is well-established, phenomena will gradually cease to attract him, more and more losing their importance for him, and the stage will soon come in the end when phenomena as such will cease to exist for him, and nothing will be cognised by the mind. The mind will then be a blank altogether. The way to prevent the mind from making Sankalpas is to guard the mind from dwelling on the desirability or the undesirability of the objects which give rise to sensations. If the mind is allowed to dwell on such desirability or otherwise, further states of mind in the shape of desires or hates will arise, which in their turn will drag him more and more downwards into the depths of ruin. By " prevention of the mind from making Sankalpas " is virtually meant the withdrawal by Ātmā of his own life away from the mind, a withdrawal which, if thorough, will make Chidābhāsa disappear and with him the whole perceived universe.

The Senses of 'I' and 'Mine' must go.

3. The above-mentioned practice, to be completely successful, requires certain peculiar conditions and circumstances which cannot possibly be found in the case of those engaged in the Pravritti Dharma Mārga. In order that the mind may be fully subjugated, the senses of 'I' and 'mine' should completely go. The sense of 'mine' should go first and in the end the sense of 'I' also. The one whose Dharma is Pravritti Dharma, though capable of advancing very far, cannot altogether pass beyond the notions of 'I' and 'mine'. However much a Grihastha may be spiritually great, he has necessarily to be active Dharmically in certain particular ways in which he has his ideas of 'I' and 'mine' continuously preserved in him. Suppose for instance he goes out in the evening to the river-side to perform his Sandhyā-Karma. When he returns from there he naturally goes to *his* own house to perform his Sāyam-Aupāsana and to have his supper. Of necessity, the idea that the house is *his* and that those in it are *his* connected souls must be present in his mind. If such sense of "mine" were not in him, he might go to any other house or place, which he does not. So again, if a near elderly Jñāti or agnatic relation dies, he ought to observe pollution and give oblations saying " *My* Jñāti so and so shall have this and be relieved and satisfied " and so on.

Necessity for Saṃnyāsa.

4. So long as one continues to be a Brahmachārī or Grihastha or Vānaprastha, he has certain fixed Śāstraic religious duties which he cannot on any account ignore at all and such duties ought to be performed punctually and well. The Grihastha among them has also certain additional secular duties, duties to relations, to the country and the people in general, which all he should be mindful of. The idea that he is an actor (Kartā) of a particular Varna and Āśrama will be constantly before his mind in order that he may perform all the Śāstra-prescribed Karmas properly. As long as this idea continues, actual mindlessness, with the consequent realisation of the Self (Ātmā), will be almost impossible. In order to make it possible, to put it in another way, in order to make Śravana and Manana completely fruitful and Nididhyāsana real, steady and sustained, the Śāstra has made the provision for Saṃnyāsa to free the Dharmic Kartā of his responsibilities of Karma. If Karma is renounced in strict accordance with the rules of such Śāstraic provision, the aspirant becomes free to pursue, quite unimpeded, his further attempts towards actual mindlessness and Ātmic realisation.

Saṃnyāsa to be made only in the Śāstraic mode.

5. As stated above, the Śāstra enjoins on all the three Āśramīs, the Brahmachārī, the Grihastha and the Vānaprastha, the necessity of performing the variously prescribed Nitya and Naimittika Karmas. It also provides rules as to who are qualified to renounce all such Karmas by way of Saṃnyāsa and how and when. Until such Śāstraic Saṃnyāsa is effected, the binding nature of such Nitya and Naimittika Karmas cannot go. If, without such Saṃnyāsa, one would merely cease to perform such Karmas, he becomes a Pāshanda punishable as declared in the Śāstra, and his future will be indeed deplorable. I have to state in this connection that in modern India such Pāshandas are daily increasing in number under the name of 'Sādhus', especially in North India. In the South there are a few stray cases of such Pāshanda-Sādhuhood, but such cases, few though they are at present, seem likely to spread like wild fire, largely consuming all that is Dharmically proper and elevating. None who is really qualified to make Karma-Saṃnyāsa should think of renouncing Karma and becoming a Saṃnyāsī except in the manner prescribed in the Śāstra. Take a Magistrate for example. If he wants to escape from the worries and troubles of his position as Magistrate, he must tender his resignation in the mode prescribed by the Government rules. If, without doing so, he would simply sit at home and not mind his Magisterial duties, he is sure to be punished for his default of performance of duty. Similarly, if a Brāhmana, without following the Sāstraic rules of Saṃnyāsa, would only remove his Śikhā and Yajñōpaveeta, put on the robe of a Saṃnyāsin

and cease to perform his Nitya and Naimittika Karmas, he would surely be punished by Īśwara for his Pāshandahood, however much he may pass for a great Sādhu or Saṃnyāsī in the eyes of the ignorant people. Removal of Śikhā and Yajñōpaveeta cannot relieve him from the duties of his particular Āśrama. Mere removal of the turban and the gown or throwing away of the pen cannot relieve a Judge from his duties as judge. Again, however much such a Sādhu or other may secure some small Siddhis or psychical powers because of the stern austerity and desirelessness of his new life, these powers will not save him from the serious consequences of his unauthorised renunciation of Karma.

Saṃnyasa only for the Brahmana.

6. Similarly, none who is not authorised under the Śāstra, either by birth or by personal disqualification, to make Karma Saṃnyāsa can ever become a Saṃnyāsī. It is only the Brāhmana that can become one[1], and that only in the Śāstra-mentioned circumstances. Modern India possesses non-Brāhmana Sādhus and Saṃnyāsīs so called, countable by hundreds, perhaps by thousands also. What the future of all these will be is difficult to imagine. The Śāstra description of their fate is indeed horrible[2] It is a well-known fact that Lord Śrī Krishna insinuated in the Gītā that Arjuna, being a mere Kshatriya, was not authorised to make Karma-Saṃnyāsa and to become a Bhikshu or Saṃnyāsī. This Gītā is pretended to be adhered to by all, and yet its direction is openly violated. If a Dharmic Kshatriya of Arjuna's position, entitled under the Śāstra to pass through three Āśramas, could not become a Saṃnyāsī, how has it happened that Kāyasthas (born of Kshatriya father and Śūdra mother), Śūdrās and the like who can have only one Āśrama, namely, Gārhastyam, according to the Śāstra, are found wandering about in hundreds in the garb of Saṃnyāsīs, can be answered only by Kalipurusha, all this being exclusively his work. The Śāstra specifically directs that none but a Brāhmana can wear a Kāshāya cloth[1]. But now Kāshāya has become the common property of all, including even Panchamas. A number of Mutt-institutions also are raised, especially in South India, Śudras called Pandārams who not only pretend to be Saṃnyāsīs, but also pose themselves as Gurus capable of even initiating disciples or Śishyas in Mantras and the like. Kali's work of Dharmic perversity and spiritual confusion is indeed surprisingly, but most painfully, interesting.

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1. मुखजानामयं धर्मो वैष्णवं लिङ्गधारणम् ॥ Yati Dh. Saṅg.
2. अलिङ्गी लिङ्गिवेषेण यो वृत्तिमुपजीवति ।
स लिङ्गिनां हरत्येनस्तिर्यग्योनौ च जायते ॥ Yati Dh. Nir.

Selection of the proper form of Saṃnyāsa is necessary.

7. Further, even in the case of the Brāhmana qualified to become a Saṃnyāsī, care should be taken to see that only such kind of Saṃnyāsa is made as may be suitable to the stage of advancement of the aspirant. To be plain, true Samnyāsa is only of one kind,[2] the one of complete renunciation of everything other than one's own body (Sarvasangaparityāgaroopa) including the giving up of all attachment to everything phenomenal from the lowest in this earth right up to the highest in Satyalōka even, coupled with strong Mumukshutwam or longing for final liberation. Knowing that such thorough or true kind of renunciation may not be possible in most cases, the Śāstra has made provisions for some preliminary kinds of Saṃnyāsa in order that the aspirants may be slowly trained along the Nivritti Dharma Mārga by easy gradations of ascent. The Śruti mentions therefore a fourfold division of Samnyāsa into Kuteechaka, Bahoodaka, Hamsa and Paramahamsa, sometimes a six-fold one by dividing the last or fourth into three again, namely, Paramahamsa, Tureeyāteeta and Avadhoota. The one who wants to become a Saṃnyāsī should in the first place ascertain by self-examination to which kind of Saṃnyāsa he would be fit and should take steps to become that kind of Saṃnyāsī alone. This is not done in these days, and everyone, especially in South India, with the exception of a few cases among the Śrī Vaishnavas, goes through that form of Saṃnyāsa which is intended for a Paramahamsa. Complete shaving of the head, including the removal of the Śikha, and casting away of Yajñōpaveeta are the singular external peculiarities of the entrance into Paramahamsa life. After such entrance, most Saṃnyāsīs find it possible to lead the lives only of the lesser kinds of Saṃnyāsa. This is surely regrettable. They ought to have at the outset prudently adopted their appropriate modes of the life of renunciation and saved themselves the evil of attempting to rise too high and of falling down. Owing to this circumstance, namely, the incapacity of most of the present day Saṃnyāsīs to stick to the Sāstraic mode of true Paramahamsa life, many new practices or Sampradāyas have arisen quite opposed to the clear directions of the Śruti, and they are even sought to be justified on Dharmic grounds. The one who is not a capable Mumukshu imbued with extreme (Teevratara) Vairāgya, but who has only ordinary Teevra Vairāgya, still desiring to be devotionally active and to command some conveniences of life too, should only adopt either of the first two forms of Saṃnyāsa, namely, Kuteechaka and Bahoodaka. After undergoing proper training in such lower forms of the life of renunciation, one may

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1. काषायं ब्राह्मणस्योक्तं नान्यवर्णस्य कस्यचित् । Yati Dh. Nir.
2. तत्त्वतस्त्वेक एव संन्यासः । Nār. P. Up.

find it possible in course of time to adopt the higher forms. The Śruti makes clear provision for the rise of the aspirants in due time from the lower stages of the Kuteechaka and others to the higher stage of true Paramahamsa life, and this provision can be well availed of.

Why Smārtas prefer Paramahamsa form.

8. It is rather peculiar that the Smārtas of South India do not think of the lesser forms of Saṃnyāsa at all. One reason however may be mentioned why they always prefer Paramahamsāśrama. It is only the Smārta, who is an Advaitin and who continues to be the follower of the Śruti and the Smriti, that can consciously have as his goal the supreme Mōksha which is release from the bondage of duality on the realisation of the absolute oneness of the Self or Ātmā. So, none other than a Smārta can be a Mumukshu proper (desirer of Mōksha). This desired Mōksha or Mukti may be either Sākshāt-Mukti (Liberation itself) or Krama-Mukti which means the securing of a life of discipleship in the loftiest Satyalōka with a view to have final liberation from there. None but a Smārta has in view either of these two forms of Mukti. No doubt, even the dualists talk of Mōksha. But their Mōksha does not mean liberation from conditioned existence, and it only means a phenomenal life of conditioned happiness and eternal service to God in Vaikuṇṭha or Kailāsa. The Advaitī Smārta also may wish to have such life of happiness and service and of discipleship, but not as an end in itself but as a means to further progress towards absolute emancipation (Mōksha). The non-Advaitins, not having in view any such further progress, cannot be said to have even Krama-Mukti as their goal. The possibility of becoming a Mumukshu therefore is open only to the Smārta. As the Śāstra directs that only a Mumukshu can become a Paramahamsa, the Smārta prefers Paramahamsāśrama to the others. But the mistake he is committing is that, instead of having it as his ulterior aim, he takes it up prematurely, without considering whether in all respects he is Śāstraically qualified to adopt it. I may mention here that some dualist-Saṃnyāsīs also call themselves Paramahamsas relying more, as they usually do, on the Sampradāya teachings of their sectarian Gurus than upon the provisions of the Śruti and the Smriti. I may also state that even some non-Brāhmana Śadhus, Pandārams and bogus Yōgīs are beginning to call themselves Paramahamsas in these days of licensed freedom.

A present-day mistake and Anti-Vēdic Sampradāyas.

9. As partly indicated already, those who have secured true Teevra Vairāgya or non-attachment to the pleasures of life and are devotionally inclined and of active habits can only adopt the Kuteechaka or Bahoodaka life if they desire to become Saṃnyāsīs. In that life there will be ample scope given them for their devotional activities, even of the

external kind, by way of elaborate Anushṭhānam, Japas and Image worship. In the Kuteechaka mode of life they can even command some conveniences of easy comfortable life by also continuing to be in any suitable permanent locality of their own free choice. After getting properly trained in this Kuteechaka life, one may naturally wish after some time to rise higher up still by renouncing even the small comforts of this life and by giving up all external activities in the shape of Anushṭhānam and Image worship, and he may thus enter into the higher kinds of Saṃnyāsa life. As people, without any such preliminary training, nowadays take to Paramahamsa life suddenly, they have, of necessity, to be given such preliminary training while in the Paramahamsa stage itself quite contrary to the Vēdic provisions. This accounts for the existence of various anti-Vēdic Sampradāyas among the present-day Paramahamsas, such as those relating to elaborate Anushṭhanams, external or Bāhya Image worship, having more cloths and other possessions than allowed and so forth. Properly speaking, such people ought to be compelled to observe strictly the Vēda-mentioned rules of Paramahamsa-life and not to drag down the high Paramahamsa standard to their own lower level. But who is there to so compel, if even those who may be presumed to possess authority in the matter are themselves the followers of such anti-Vēdic Sampradāyas? Such a state of things will only lead to a confusion of standards. If a boy who is only fit to be a student of the High School is improperly admitted into the college-class, the question will be whether the student should be compelled to study the higher lessons of the college or the college-standard should be lowered to suit the lesser qualification of the student. What is now found in the Samnyāsī circles is the adoption of the latter method. The eventual result of this in the long run, as affecting the Āryan Āśrama institution, may be easily imagined.

Paramahamsa-training.

10. True Paramahamsa life, which is in fact the true Samnyāsa-life, is so modelled by the Śruti that it cannot but end in the supreme realisation of the Self. It is a life of almost exclusive practice in Jñāna, of pure Rāja-Yōga, far above the stages of Karma and Upāsanā. At its very entrance, the insignia of Karma, namely, Śikhā and Yajñōpavīta, have to be removed. In the case of the other three Samnyāsīs (the Kuteechaka, the Bahoodaka and the Hamsa) these insignia are retained, and it may be said therefore that these three have not wholly crossed the bounds of Karma. In the initial stages of the Paramahamsa-life the Saṃnyāsī is directed, rather recommended, by the Śruti to have Mānasa or mental worship, but in its later stages even this mental worship has to be given up, and he should thenceforward think of no other than his own Self.

Ways and means are provided for him to realise the absolute and infinite nature of this Self. It is neither proper nor necessary to mention here in detail the Dharmas of the true Samnyāsa or Paramahamsa life, and such of the readers of this book as may take special interst in this subject and may be qualified to know such Dharmas directly from the Śruti must refer to the Śruti herself, the Upanishads concerned.*

Paramahamsa's view point.

11. It is in the course of the training had in such Paramahamsa life the point of view of the aspirant in all his perceptions is converted into the pure Ātmic point of view. Such a stage of his is the stage just previous to the one of absolute mindlessness of which mention was made before. As the phenomenal side of every thing would have ceased to attract such an aspirant, he sees only the Adhishṭhāna Self everywhere. What the nature of such a kind of sight can be may be indicated by the following illustration. Suppose a man has a pair of gold bangles to sell. Two intending purchasers go to him. One of them wants to purchase the pair with a view to give it to his daughter for her wearing. When he examines the bangles, their shape and brilliancy have a great value for him. The other purchaser is a goldsmith and he wants to purchase the bangles with the idea of making another ornament with them. To him the shape and brilliancy are of no value at all, and his attention is all directed only to the quality of the substance gold in the bangles. His Drishti or sight is different from that of the other purchaser. He is not influenced by the phenomenal appearance of the bangles as the other is. Similarly, the Paramahamsa will train his mind in such a way as it will never be duped or carried away by the phenomenal appearance of anything in the world. Again the larger the point of view the more insignificant will be the thing seen. From the point of view of infinity anything finite can have no value at all. The point of view of the Paramahamsa's Drishti, being the infinite Ātmic or substance-point of view the finite Anātmic aspects of the universe cease to be noted by him, and he is not affected by anything that may take place in the universe. To him everything seen is only the noumenal Reality and nothing else; that is to say, the real object of all his perception is only the Self in manifestation[1]. Such a Drishti of his, which is Jñāna-Drishti in one sense, must of course result in actual mindlessness sooner

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**Ed. Note*: To such readers the Sanskrit Work परमहंसधर्मविमर्शः[Part II of मुक्तिमार्गानुचिन्तनम्] is particularly recommended for study.

1. ब्रह्मैवेदं विश्वमिदं वरिष्ठम् Muṇḍaka Up.
   सर्वं ह्येतद्ब्रह्म । Māṇḍukya Up.
   आत्मैव तदिदं विश्वम् । Bhāgavata, XI, 28.

or later. Such mindlessness is not possible to the ordinary man whose perception is of the phenomenon or manifestation alone, which is mistaken for the real. So long as the ordinary man is acting out his part in life, consistently with his external appearance, as in the case of the actor on the stage, without trying, by means of introspection, to realise in consciousness his own true nature, the whole universe around is indeed real to him. But to the former, proceeding in Jñāna Mārga, the universe is unreal and so also is his own Jeevatwam which implies individualisation and finiteness in the Self. As Īśwara is none but the one Infinite Self as appearing to be qualified by Sātwikī Māyā, so is Jīva the same Self governed by Avidyā, and so also Matter the same Self as determined by Tāmasī. The numerator, so to say, in all the three is the Infinite Self, and any quantity of limited denominator cannot in the least affect or lessen the infinitude of the numerator. The Infinite Self remains for ever Infinite. We are all that same Self. Such realisation is the goal of Jñāna Mārga,[1] and the glory of the Mukta or liberated. It is such realisation that is referred to in the famous exclamation of the Jīvan-mukta in the Vēdic song at the close of the Taittirīya Upanishad.[2]

The Right Noumenal Sight.

12. It may be remembered that it was stated in Chapter XIX that, out of the three modes of seeing mentioned therein the third or right noumenal seeing is the object of strict Brāhmana life. It is such true vision that is secured by the real Paramahamsa. It was observed that, in the second or ordinary phenomenal mode of seeing, all that can be seen is only appearance, not reality at all. When I see a man, for example, I see only his body and dress, not him who is their owner. All his external appearances I am able to see through my senses and the mind, and his inner mental nature, that is to say, the peculiar characteristics of the Chidābhāsa in him, I am able to perceive by inference through my mind alone. I am however altogether unable to see or perceive the real Ātmā in him who seems to have put on such outward appearances and exhibited such inner nature or characteristics. Why? Because, I am not able to pierce through phenomenal appearances and exhibitions which alone can be

1. अभेददर्शनं ज्ञानम् । Skanda Up.
संप्राप्यैनमृषयो ज्ञानतृप्ताः
कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीराः
युक्तात्मानः सर्वमेवाविशन्ति ॥ Muṇḍaka. Up.

2. एतत्साम गायन्नास्ते । हा३वु हा३वु हा३वु ।
अहमन्नमहमन्नमहमन्नम् । अहमन्नादोऽहमन्नादोऽहमन्नादः ।...इत्यादि
Tait. Up.

cognised by me through the senses and the mind, and because whenever I have perception, external or internal, I have it only through the senses and the mind. It may be stated that so long as our reliance on the senses and the mind for perception and knowledge continues and so long as we are not prepared to undergo the Śāstra-prescribed training which will enable us to have Ātmic vision or right noumenal sight, we can never get at the reality of things at all. In all phenomenal perceptions, what is perceived or "object" is necessarily different from the perceiving subject, When I see a man, I am only able to see his body and dress and to infer the operations of his mind, because these all are different from me. I am unable to seee his Self or Ātmā, because, in truth, the latter is none different from my own Self. Ātmā, whether in oneself or in others, can never be phenomenally seen or perceived. Whether in external objects or in one's own personality and individuality, if all phenomenal manifestations sensed through the senses and the mind are subtracted from the objects perceived or nature analysed, nothing will remain at all except the ultimate noumenal reality altogether unreachable by the power of cognition. Both outside and inside, this reality is unknowable, because it is myself (my Self), in whom the distinction of object and subject is no more. If at all, Ātmā, from the phenomenal point of view, can be only the *subject*, his true nature being one of pure consciousness or chit, never an *object*. What I am conscious of must be different from me. I cannot be identical with the object of my consciousness. I cannot be my own object. My eye can see everything else, but not itself. It can see its reflected picture on a glass, but not its real self. My legs can walk on everything, but not on themselves. I can get up on another man's shoulders and dance from there, and I cannot get up on my own and dance similarly. Thus Ātmā cannot be an object of my own consciousness or knowledge in the ordinary sense of the term. Hence, I am able to perceive in the man before me everything other than his Ātmā who, in truth, is my own Ātmā also. So, if Ātmā has to be realised at all, either in oneself or in others, the method of phenomenal perception through the senses and the mind will not do. These latter should be thoroughly subjugated and rendered inactive before such realisation could be possible. The Paramahamsa's training enables him to so subjugate them and to have direct Ātmic vision everywhere. He knows that whatever is had through the senses and the mind can be appearance merely, and so, whenever such appearance is sensed by him, he ignores it. With the strengthening of the habit of ignoring appearances, the mind (with the senses) slowly begins to lessen its activities. The mind is then itself easily taught to see that what is perceived by it is only a shadow, not reality, and that what is real, namely, Ātmā, cannot be perceived by it. In other words, the

mind is made to realise that what can be reached by it is worthless and that what is blissful and worth having cannot be reached by it at all. Thus, the mind is made to put an end to its own activities as useless and aimless. When the activities of the mind thus cease, phenomenal perception also ceases. With the end of phenomenal perception, the distinction between the perceiver and the perceived and the existence of the Chidābhāsa as such also cease, and the one indivisible Self (Ātmā), the Adhishthāna, alone remains in the infinitude of his Sachchidānanda state, His Witness-hood and Subject-hood also being no longer true because of the absence of anything else that could be witnessed or cognized as object[1].

Ātmā is Ānandaroopi.

13. In fact, Sat, Chit and Ananda are only intellectually conceived to be the three aspects of Ātmā. They are in truth only *one*. The nature of Ātmā may be said to be pure Ānanda nature which implies that of the other two, namely, Sat and Chit. There can be no Ānanda without consciousness (Chit) of Ānanda. There can be neither Chit nor Ānanda without there being a subsisting Reality (Sat) underneath them both. It is only *we* Chidābhāsas who, attempting to analyse the conception of Ātmā, say that there are three aspects. All the three are but one, and that is absolute Ānanda.

The Ativarnāśrami stage.

14. When by adequate training in the course of Paramahamsa life, the Saṃnyāsī fully cultivates the above-mentioned noumenal sight or Jñāna Drishti, all distinctions of phenomenal existence, as stated already, will cease to exist for him. He will himself rise above all ideas of his own Varna (caste) and Āśrama. Similarly, Varnas and Āśramas of others also will never be within his cognition. Seeing, as he does, the one Self everywhere, whether in himself or in others, whether in the brute or in man, the Śāstraic distinctions of Varnas and Aśramas and their respective Dharmas will be nowhere for him. The position of such a great spiritually advanced soul is in the Śāstra stated to be that of an Ativarnāśramī. A true Ativarnāśramī can never know or say that he is an Ativarnāśramī. The very thought of his own position and such like phenomenal notions can exist no longer in his self-saturated mind. That those whom we now and then meet in the present-day world do act in the ways prompted by their senses and mind ignoring, rather, consciously

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1. व्यतिरिक्तं जगत् स्वस्माद्यतो नास्ति ततः स्वयम् ।
शान्तं निर्मलमाकाशं नित्यानन्दं च सर्वगम् ॥
स्वे महिम्नि च संसिद्धं पर्यवस्यति केवलम् ।
नात्र भेदो न चाकारो न विकल्पो न कल्पना ।
न किंचिन्नैव किंचिच्च सिद्धमद्वैतमुत्तमम् ॥ Pranavakalpa.

violating, the specific provisions and directions of the Śāstra, and who, themselves, if questioned, say that they are Ativarnāśramīs, can never be true Ativarnāśramīs is clear. A true Ativarnāśramī is called Ativarnāśramī only by others.

Usefulness of the Saṃnyāsī.

15. One may well question now of what use can be such an Ativarnāśramī or even the Saṃnyāsī to the world. He may even say that a Saṃnyāsī, who, for his maintenance, has to depend upon public charity, ought to vindicate his Āśrama by being useful to the public. If not, he would be good for nothing, being but a useless burden on the public. The one who is selfish enough to mind his own spiritual advancement, without caring for the advancement of others and without elevating others also along with himself, has no business or right to claim Bhikshā from others. The Saṃnyāsī, to be really useful at all, may renounce all activities other than those for public good. For instance, there are the new political Saṃnyāsīs who have given up all other activities than those for the political regeneration of the country; similarly, there may be full-timed Social Saṃnyāsīs for the work of social reform in the country and so on. Here the objecting questioner evidently presumes that usefulness always means active usefulness and it can never be of a non-active, calm kind. A man may be useful to another in several ways by using several sorts of instruments. He may help him by raising a mud wall for him, or by cutting fuel for him. Or, he may help him by writing his accounts with his pen or by talking to him with his tongue by way of useful advice. One general rule may be kept in mind. The nicer or more internal the instrument used for help, the greater and more lasting will be the help done. A Yōgī, Rishi or Tapaswī, who has secured psychic powers may silently help humanity through his mind alone, by the mere force of his helpful thought. His instrument of help, the mind, being the subtilest of instruments, his helpfulness is of a very superior kind. A true Jñānī, who has realised his oneness with all, may help all (with no instrument at all, external or internal) by the all-elevating influence of his Ātmic Self. The very presence of a Jñānī is enough to bring peace and love to the warring world, to raise happiness and contentment where misery and struggle reign supreme. His usefulness to the world is of the highest order. The Ativarnāśramī is an advanced Jñānī or Jeevanmukta, and every true Saṃnyāsī, in his own humble way and to the best of his lights, is trying to become such a Jñānī in the end. I am reminded, in this connection, of a small narrative found in the Press columns some years ago. In some one of the forests of the Ceded Districts in this Presidency a hunter, along with his hounds, ran after a boar one day. The boar was found to ascend while running for life, a small elevated place. As soon as it went there, it

gave up running and stopped still. The hounds also soon after ran up to the place, of course, to catch the boar, but strangely enough they also kept quiet, and all the animals, the boar and the hounds together, began to play with one another. While so, the hunter also reached the place. He then lost all his idea of bagging the boar, calmly sat down and began to sing in joy. After some time the boar calmly got down and immediately after it left the elevated ground ran away quickly in fear. Neither the hunter nor the hounds, who continued to be on the elevation then, went after the boar although it escaped before their very eyes. After some minutes of rest the hunter left the place, remembered the boar again and scolded himself and the hounds together for their foolishness in allowing the boar, which was actually with them all along, to escape. This peculiar fact happened to reach the ears of the chief Revenue authorities of the nearest town, who, on examining the locality, found that it contained the Samādhi (burial place) of a Saṃnyāsī. Evidently that Saṃnyāsī had Self-realisation during his life. If even his Samādhi, containing only his dead bones, could have such mighty influence for good, could remove fear from the boar and give courage to him, could remove the fierceness and bloodthirstiness from the hounds and the hunter and substitute friendliness, love and quietude instead, what could have been the probable spiritual influence of the great Soul during his actual physical life? In truth a genuine Saṃnyāsī cannot be a worthless burden on society. The mighty spirituality of such a true Saṃnyāsī is indeed a world-force. He need not be active, physically or even mentally, in order to be useful. It is ignorance to expect him, whose object is mindlessness, to be *actively* useful. His very life is an advanced object-lesson for all genuine students of Brahma-Vidyā, a kind of life led by him thoroughly ignoring even the (in our view) necessary requirements of his body, with his mind and his senses rendered completely inactive and unresponsive, using now and then his lingering Buddhi, whenever the latter interposes herself in his presence, for the Śāstraic contemplation on Āntara or Brahma-Pranava as the case may be and for the seeing of the Great Self in everything that is rendered 'seen' because of the continued existence of Buddhi, the maintainer of duality. He generally remains in his supreme Ātmic state of absolute being, infinite consciousness and pure bliss. Such advanced Souls like the well-known Śrī Śukāchārya, Śrī Sadāśiva Brahmēndra Sarasvatī Svamināḥ, Śrī Sachchidānanda Śivābhinava Nrisimha Bhāratī Svāminaḥ and similar others, cannot but be very rare.

SECTION FOUR.

A Recapitulation.

CHAPTER XXXIII.

THE JOURNEY OF LIFE.

Introduction.

1. Great seers have declared that our life is a journey. The sacred Śruti (Vēda), the only original fountain-head of all revelation of the ultimate truths, gives us (as in Kathōpanishad[1]) a beautiful and highly suggestive description of the life-journey. We have been journeying and journeying from time we know not when; body vehicles of untold number have there been in succession for each one of us; and, excepting our present ones, sound or shattered, we have seen them all broken in use and misuse, though we cannot remember now; and our journey is not ended still. Most people have no idea of the lofty destination or even of its direction, and they are going round and round, sometimes upwards or forwards and sometimes downwards or backwards (more often the latter). Man, to be man (having a clear notion of the purpose of his existence), should definitely know the following:—

(1) the ultimate goal of his life,

(2) the way to reach it, and

(3) the necessary means and equipments to enable him to go by that way.

Ātmā (Self) is the Goal.

2. The ultimate goal is one and the same for all. It is the supreme Sachchidānanda state of being, that is to say, the truly eternal state of unconditioned consciousness and absolute bliss, which in fact is every one's but is declared realisable only on complete emancipation (Mōksha) from the false, narrow and sorrow-mixed kind of life, life of ignorance more or

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1. आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥
इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ Kāṭhaka Up.

less, which we as Jeevātmās (Individual Souls) seem to have, almost every one of us. Mōksha, we are told, is the immediate result of Jñāna. Jñāna is direct realisation of our oneness with the Supreme Universal Self. Any one who possesses Jñāna will be a Mukta (the liberated one) whoever he may be, to whatever race or nationality, or class or caste, he may belong. Jñāna and Mōksha are not, and cannot be, the monopoly of any, as all in truth are the same eternal, secondless, infinite, immanent and immutable Self (Ātmā) who is the ever free Jñānānandaswaroopī. Such our own, the truest, purest and highest blissful state of absolute being, has itself become a Goal for us, a Goal *to be* reached, because we appear to be far away from it (from our very Self than whom indeed nothing can possibly be nearer to us) by reason of an indescribable (Anirvachanīya) something which, by a wonderful power of delusion, has made us believe that we are what we are not, namely Non-Self. We, each one of us, are stating that we belong to this place or to that place, to this class or that, to this religion or that religion, all the time identifying ourselves with the physical and other bodily Non-Self encasements we seem to be wearing for the time being. That there is in fact such identifying goes without saying. We are not very much concerned now with the inquiry as to how and when it arose. Better we immediately recognise the existing mistake and get rid of it soon. The why and wherefore of our present mistake, and of the consequent apparent bondage and miserable plight of ours, will all be clear as soon as we are free; and no need surely there will be for such inquiry *then*. So long as such identifying lasts in us, our very Self remains our distant Goal at the (now unseen) loftiest summit of all existence far above and beyond all differentiated states of conditioned being, and we have to busy ourselves considerably and seriously to reach that highest end. In this our foolish world, of visionless ignorance and manifold mistake, instances are not wanting to show that we have to be sometimes actively engaged by way of searching for and getting what we have already got, and that our misery would continue endless but for such active effort.

Sanātana-Dharma-Mārga is the way.

3. The way to reach the Goal is as peculiarly characteristic as the Goal itself. The Goal being the eternal or Sanātana Self, the way also is likewise Sanātana-Mārga (eternally existing way). The Goal end of the way being Mōksha attainable through Jñāna, the way also is such as to enable the proper rise of Jñāna in the end. This Sanātana-Mārga may be described as having two main sections, one the lower, easy indirect Mārga, and the other the higher, difficult and direct one. In the first place, the more perceptible impediments in the shape of gross impurities (Dōshas) or defects in our imperfect and unsteady human nature, which stand against

the way preventing even the possibility of the rise of Jñāna, should be removed, and this clearing of the way is done in the course of the training in the lower section. Afterwards, in order to remove the still lingering finer (but most powerfully deceiving) impediment to thorough emancipation, caused by the overhanging, vision-obstructing and mind-twisting curtain of duality, positive unifying Jñāna should actually be made to rise, and this is the effect of the training in the higher section. Both the courses of training are the courses of what is called 'Dharma', the former being the course of Pravritti-Dharma (Dharma of selfless activity) comprising chiefly what is generally known as Nishkāmā Karma and Upāsanā which remove respectively the two kinds of gross impurities called Maladōsha and Vikshēpadōsha, and the latter being that of Nivritti-Dharma (Dharma of renunciation of all activity) with Śravana, Manana, Nididhyāsana and Samādhi resulting in the shining blaze of true Jñāna which once for all removes the persistent, subtile and all-covering Āvaranadōsha. The way to Mōksha is through Dharma, both Pravritti and Nivritti, whose combined object is the removal of all kinds of Dōshas of human nature. The 'Sanātana-Mārga' is therefore called also 'Sanātana-Dharma-Mārga.' [It has to be noted that the above division of Dharma into Pravritti-Dharma and Nivritti-Dharma, which is adopted for the purpose of convenience of expression, is not the same as the Smriti-mentioned classification of Karmas into Pravrittam Karma and Nivrittam Karma.[1] Nivrittam Karma is Nishkāma Karma comprised, as stated above, under Pravritti-Dharma itself. Pravrittam Karma, which is Sakāma-or-Kāmya-Karma having a tinge of commercialism about it, is herein excluded from the conception of Dharma proper, though ordinarily it is considered also as Dharma for the reason that it redeems, for the time being, the mind of the Kartā from the activities of the mere Loukika or secular kind. In fact, even what is called 'Pravritti-Dharma' above does virtually belong to the course of true Nivritti-training as its ultimate object is the securing of Naishkarmya-Siddhi itself beyond all that can be called 'Pravritti']. This Sanātana-Dharma-Mārga appears to have been so carefully, conveniently and beautifully planned and laid by the all-merciful Divine Lord Īśwara that it looks as if all done on due

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1. सुखाभ्युदायिकं चैव नैश्श्रेयसिकमेव च ।
प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ॥
इह चामुत्र वा काम्यं प्रवृत्तं कर्म कीर्त्यते ।
निष्कामं ज्ञानपूर्वं तु निवृत्तमुपदिश्यते ॥
प्रवृत्तं कर्म संसेव्य देवानामेति साम्यताम् ।
निवृत्तं सेवमानस्तु भूतानत्येति पञ्च वै ॥ Manu, XII, 88—90.

consideration of the varying depths and heights of the several graded regions of qualified existence, with also, throughout the Mārga, all necessary facilities and provisions for the overcoming of the natural difficulties of long travel and for the due benefiting from, and assimilation of, the varied experiences had in the several stages of progress then and there, for instance, by the making of suitable provisions for proper change of body-vehicles and for beneficial accommodation for long or short periods in other appropriate states of existence or regions or Lōkas of reward or punishment or of both according to the several timely, necessary requirements of the travellers, requirements whether of the encouraging kind or of the corrective one, before their entering on further progress in the onward journey. It must be remembered that, until the very end of Pravritti-Dharma-Mārga is reached by Dharmic fulfilment, Jeevas of all kinds will necessarily have their bodies compulsorily renewed for them from time to time in constant re-incarnations (Punarjanmas) whether they are on the way of such fulfilment or not, and will have their enforced sojourns also in other Lōkas or states of existence, super-human or sub-human. The advantage however of the travellers on the Dharmic way is that they are given such suitable bodies in the Ārya-Dharma-Paramparā (line of descent) itself as may be considerably serviceable to them by virtue of their physical heredity, family environments and the like, and such kinds of temporary sojourn, if necessary, as may be largely helpful to them to enable their further advancement on the Dharmic road itself. It is impossible in a short compass to adequately describe the wonderful appropriateness of the Divine Dharma-Mārga in its several grand details and with reference to all its well-defined sub-sections having separate Sanātana connections with all the other Lōkas or planes of manifested life, and possessing also admirable facilities for actual communication with those functioning in such Lōkas or planes. This can all be known clearly from our Gurus and Śāstras. Only, we must have the proper faith (Śraddhā) to profit by their words of knowledge.

Some words of caution.

4. It is only an Ātmajñānī (Brahmavit), who is the knower of the Sanātana Goal (the true Self or Ātmā) and of all about the Sanātana way to it, that can properly act as Guru and successfully lead the Dharmic aspirant towards that Goal. Others cannot. Some of these others, no doubt, may pretend to know everything and may even blunder into the right way at the initial stages, but are sure to mislead their followers into any of the innumerable and apparently attractive side-way ramifications branching out of the way, and to blindly fall into the dark pits of ignorance and mistake, occasionally even of ruinous worldliness and contemptible sensual-

ity, themselves and the misguided, all together. Our Bhāratavarsha, sorry to say, is at present getting full with such pretenders and such mis-guided followers. These side-way paths are, many of them, of more or less recent origin (Navīna-Mārgas), cut by misthinking or weak and sense-dragged individuals who, either for want of due faith in the Sacred Words of Revelation or by failure of perseverance in strenuously pushing on their way slowly upwards along the Sanātana-Dharma-Mārga, allowed themselves to be eventually drawn into the mind-duping and sense-pleasing fascinations on the side-slopes and, in their deviation, opened their own convenient ways of easy descent amidst such attractions, a few mistaken ones among them having done so in the hope of thereby finding their very Goal of absolute bliss, but mostly the rest of them having no definite object of their own, but only going their way along the line of least resistance amidst pleasant-looking surroundings, and enjoying as they go as much of sense-pleasure as they may chance to get at. These two sets of individuals comprise respectively, among others, the miscultured teachers and the uncultured taught of the Indian modern-day conveniently re-formed thought in religion, metaphysics and sociology. These by-ways, being themselves man-made ones and being sought to be now and then cleared also by man-made literature, stop short somewhere abruptly or blindly, and the so-called leaders and the misled, all feeling regrettable disappointment in the end (inevitable, of course, as it should be), realise, when it is too late in the day, that they have missed the right way, and find their fancied prospects vanishing, their further existence purposeless, and their very lives miserable.[1] With the exception of the privileged few who have had the prudence to adhere to the world-old Ārya-Sanātana-Dharma-Mārga, the right royal road, brightly illuminated as it ever is by never-extinguishable Vēdic Lights both directly and as reflected through the sacred Smritis and other explanatory Śāstras, that leads to the loftiest summit of true existence in eternal bliss, almost the whole human world, not excluding the non-Vaidika and non-Smārta sections of the present-day Hindu community itself, it may be truly remarked and maintained, is indefinitely and endlessly beating about the bush outside the road, partly, *to a very small extent*, in the somewhat dark and thickly over-grown side-slope forests of mistaken courses of life, which, though of the honest, noble and God-fearing kind, are yet without full spiritual enlightenment on account of their deviation which has led

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1. या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः ।
सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥
उत्पद्यन्ते च्यवन्ते च यान्यतोऽन्यानि कानिचित् ।
तान्यर्वाक्कालिकतया निष्फलान्यनृतानि च ॥ Manu, XII, 95—6.

to wrong notions and conclusions on the ultimate truths of existence, partly, *to a less limited extent*, in the lower and darker slopes of blind courses of aimless and Godless life, yet of the honest and selfless kind, life of materialistic worldliness and spiritual agnosticism, life largely of what ordinary morality calls 'innocent enjoyment' which, from the view point of the higher Dharmic morality, is soul-enslaving slow descent into bondage by attachment in the first instance and into its graver results afterwards, and partly, *to a very large extent*, in the lowest, still darker, valleys of deep sensuality, wanton sinfulness and brainless brutality. In regard to many of these in the lower conditions of human life, their redemption from their fallen positions and their return from there to the right road again, and also their progress onwards towards the true Goal, seem to be all well-nigh impossible except by extraordinary attempts on the part of those who have a glimpse of the Goal itself and whose God-aided power of helpful will can alone raise them from where they are. The recent-born, man-made religions of the world and the whole lot of non-Hindu moralists and law-givers of all sections of the modern experimentally thinking humanity, with all their boastful effusions of sometimes well-thought, but oftentimes ill-thought, assertions and theories, cannot claim to possess a true grasp of the nature of the real ultimate Goal for all (the spiritual oneness of all in the Absolute Self) or to profess any knowledge of the proper way leading to it. They cannot therefore be able to really help any to reach that Goal, although as a matter of fact their teachings, in so far as they coincide with some of the ordinary Sanātana lesser teachings of the Revealed Śruti, because of the formers' original deep-laid foundation (now unseen or unrecognised, yet not untraceable) on the rocky Āryan Vēdic Truths, may truly lift up to some comparatively higher planes of conditioned existence, outside the Mārga still, many a groping soul blindly wandering as aforesaid in the lower sections of mistaken life and purposeless existence. But to such somewhat elevated souls also the Goal remains yet far high and away, and their ascent to that Goal straight from even such advanced positions is too steep and difficult to be practically possible. The truth therefore remains incontrovertible that, if at all the Supreme Goal should be reached, the gently upward-leading Great Ārya-Sanātana-Dharma-Mārga is the only way existing for the purpose.

Necessity for adherence to the way.

5. Let us then pass on to consider the necessary conditions, means and preparations for a successful journey along that Great Mārga. As observed in the beginning, the mistaken identification of ourselves with our bodies (Dēhābhimāna) must go. The question is, 'how can it go?' The bodies themselves, even if we are able to know (and we can at present know

only theoretically) that they are different from us, cling to us inseparably and would neither go themselves nor allow us to go leaving them so as to have full spiritual enlightenment undiminished by bodily limitations. Even if by efflux of time the bodies have to go, they do not go without having their substitutes ready to bind us still, as the Śāstras show and as indicated above. Also, our bodies have gained such complete mastery over us that it seems impossible to be free from their influence at least and to say 'nay' to their dictates. Yes. Because it is so, therefore the necessity for the existence of the Sanātana-Dharma-Mārga is made out. The training in the course of the travel along this Mārga is by way of preparing, by sure and steady means, to get away from Dēhābhimāna, from the unwholesome influence of our own limiting encasements, in fact, by way of making such use of our very limitations as to enable us in the beginning (by means of Nishkāma-Karma and Upāsanā) to effectively control them, and in the end (by Jñāna-Siddhi) to do away with them altogether. Dharmic training is a difficult one indeed, and the onward journey of the traveller therefore, in the course of which such training is had, cannot but be long and, in a way, tedious also. Though long and tedious, the journey, it must be borne in mind, has a sure end at the Goal. Those who, in their weakness and ignorance, are afraid of such a long and tedious journey have to remember that, by giving up the right road in their fear, they are making their own journey, rather, their roaming about in other directions, endlessly long and infinitely tedious. Dharmic training along the Sanātana-Mārga is therefore a necessary one, however difficult it may be.

Importance of Varnaśrama Dharma.

6. The great Sanātana-Pravritti-Dharma-Mārga is wide enough to allow all classes of *bona fide* travellers to pass through it without delay, trouble or collision, and contains ample and varied provision for the upward guidance of souls of every possible shade of true religious thought and spiritual aspiration. The Mārga being the one for all humanity, all may go along the same, but by natural necessity each by his own prescribed side. As, in truth, by reason of multifarious Karmic antecedents in prior, responsible lives, people are found born and placed within particular varying environments, and largely differ as to their present conditions of physical life and limitations of inner nature, different modes of religious activity and spiritual training, in one word "Viśēsha-Dharmas", classified by the Lord Himself, have been severally prescribed for them. Dharmic travellers are in consequence, and in view of their own lasting benefit, allowed to pass (for Swadharmācharana) only along separately allotted portions or activity-sides and training-sections of the Mārga. If men, having due faith in the exact working of the infrangible Laws of Karma and Re-

incarnation, are able to see that their birth in their respective families (having particular conditions of life and environments of influence) has not been a mere accident or freakish work of a whimsical God, and if they want to gain the true life-object by using the Dharma-Mārga, they *must* adhere to the sides severally so prescribed for them. Otherwise, there will be, as this (southern) side of Bhāratavarsha has a good deal of it now, conflict and confusion, the result of which will be that those who cause such trouble by disobeying the rule of the road will be put out of it by the mighty hand of the Supreme Lord, the all-powerful Protector of Dharma, and made to aimlessly wander about in the depths of ruin and degradation. Varnāśrama Dharmas are among the chief Viśēsha Dharmas. The genuine Varnāśramī traveller alone therefore can well hope to reach the blissful end of the great Mārga in the long run. It is so declared by the Lord Himself[1]. Having thus an assurance of success, he can also justly claim to have a position of prominence and advantage, not given to others, on the road of Dharma, these others not having been provided by their leaders with any adequate kind of special training necessary for the removal of their innate Dōshas and for the subsequent attainment of the lofty end.

The Vedic Metaphoric Description.

7. We have thus seen that our true Goal is our very Self, that the way to reach it, rather, to realise it, is the Sanātana-Dharma-Mārga alone, that Varnāśrama-Dharma forms an integral part of Sanātana Dharma, and that it is necessary that we must somehow see to our successful passage through that Sanātana-Dharma-Mārga. Man's journey, to state again, is in the first instance along the Pravritti section of the Dharma-Mārga, which is a broad, slowly ascending and naturally convenient and easy, but necessarily circuitous, *high road* which takes the Dharmic aspirant very far towards the lofty Goal. He is furnished by the Supreme Lord with all the means and materials necessary for a safe, convenient and beneficial journey along this Great Mārga. To use the figure adopted by the Śruti, his physical body is his chariot or car (Ratham) for use in the journey; his senses (Indriyas) are the horses for drawing the car; the sense-horses are controlled and conducted by the driver Buddhi (the discriminative faculty); the mind stands for the horse-reins collectively held by the driver; and the travelling aspirant, the Master *Ātmā*, (Soul) is sitting quiet in the middle (heart) of the car, witnessing from there its progress and all. The first condition for useful travel is the keeping of the car in a sound state. The car should be properly and at stated times dusted, washed and internally cleaned and greased, and should also, whenever

1. स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः । Gītā, XVIII, 45.

necessary, be carefully repaired, set right and furnished again. Dharmic training begins with the fulfilment of the conditions of physical purity and well-being, and the Hindu Śāstraic directions and prohibitions in reference to physical Āchāras should all be strictly obeyed. We cannot afford to neglect them. The Indriya-horses, which pull the car, have to be carefully and tactfully managed by the driver (Buddhi) who must have a firm and steady hold of the reins. The mind-reins should always be kept in a condition pure and strong and properly tempered, well-oiled with love or Snēha. It is only the pure, strong and all-love-saturated mind that can really control and well direct the outward-turned Indriyas and can itself readily obey the considered Buddhic commands of the spiritually natured Jivātmā within. The Indriya-horses should be compelled to draw the body-car right along the assigned portion of the Dharmic high road, and effectively prevented from dragging it this side or that side, being allured by the green-looking attractions on both the sides of the road. In fact, enough provisions are made in the course of the Dharmic way itself for the necessary feeding and refreshing of the sense-horses, as it is proper that they should not be starved or worked to death. The well-guided services of the Indriyas are required for the all-helpful and soul-elevating Dharmic acts of Karma and Upāsanā till the other end of the Pravritti-Dharma Mārga is reached. The preservation of the body in a serviceable, sound and strong condition and the providing of the senses and the mind with all their necessary requirements, in addition to their proper training, have thus their own importance in the course of our Dharma-Mārga. The assertion now and then made by a few interested non-Hindu preachers that the Hindu Dharma takes no note of our requirements of this world at all has no foundation.

External Appearance.

8. Again, it also deserves notice by the way that the very external appearance of the body-car of the Varnāśramī Hindu traveller, who has a place of prominence, as already indicated, on the Dharma Mārga, is unique and characteristic, as, of course, it should be, with its peculiar flowing garment, respectable and convenient in its own way, with its flag-like Śikhā (tuft of hair) which indicates that the journey-maker is for the time being a Hindu, with its sign-board of Pundra (mark on the forehead etc.) denoting the nature of his devotional destination, and with its enchanting robe over it, Yajñōpavīta (in case he is a Dwija), revealing his secret initiation (at Upanayana) into a lofty training-ground of spiritual wisdom, which in due course unravels the true mysteries of all life and existence, and indicating his determination to take the car straight, if possible, to the very end of the high-road so as to enable him soon, in this life itself or in the next ones, as the case may be in the light of the Śāstraic provisions

applicable to him, to take the necessary further steps to realise his oneness with Param Brahma (the Supreme Reality) by entering on the Nivritti-Dharma-Mārga. It is needless to say that no true Hindu who is really proud of his the only universal, Sanātana Revealed Religion in the world, and of its wonderful, well-measured Dharmic provisions for the spiritual uplifting of souls of all descriptions, and who has self-respect preserved in him, would ignore, or feel ashamed about, any of the above-mentioned external marks of his own Dharmically active body, marks which have their still better use and deep spiritual significance for the informed Hindu.

Ascent on Nivritti-Dharma-Mārga.

9. We shall not long stay on the Pravrtti-Dharma-Mārga, and, having due faith in the Sacred Words of Divine Wisdom and without losing more time, we shall drive on swiftly and be at once at the very end of the Mārga beyond which Pravritti (activity) in its fullest sense cannot be, with all its cumbersome paraphernalia of cars, horses, robes, flags and a host of other minor things, and with all its complicated processes of tedious travel amidst noise, worry and trouble, sometimes even through gusty wind and eye-blinding dust. The broad, busy *high-way*, we shall take it, is ended. Neither the car nor the horses can go further. The onward progress of the Jīva-traveller is by the difficult (difficult only from *our* point of view), steep and narrow *foot-path*, the *Nivritti*-Dharma-Mārga, leading directly up to his longed-for Goal. It is the Mārga or way of absolute renunciation, true Saṃnyāsa. This Mārga, generally speaking, begins with Śravana at its entrance; by 'Śravana' is meant the well-merited, privileged and immediately fruit-bearing 'hearing' (from the Spiritual Gurudēva) of the Great soul-elevating Nāda-Brahma, the Pranava, and the Great Final Word of the Śruti, the Mahāvākya of the Upanishad, the lofty soul-saving revelation of the absolute oneness of all in the supreme unconditioned Sachchidānanda Self. The chief and final object of the further progress of the Jeeva along this Higher Mārga is one of escape from his very Jīvatvam and its concomitant Kartritvam and Bhōktritvam (susceptibility for being active and having limited experience), and such progress not merely does not require the services of the body-car and of the Indriya-horses but has in truth to be had ignoring them completely, keeping them back altogether, that is to say, rising far above all thoughts and concerns about them.

The Use of Buddhi.

10. Buddhi alone keeps him company in the upward march of Ātmā along the Nivritti-Dharma-Mārga. Until this Mārga was reached, Ātmā was considered a Bhōktā and Kartā largely, and his Buddhi, as driver of the car, had to be sitting in front of the master himself, even showing her back to him, and to be

considerably outer-attentioned so as to guide the horses and conduct the car properly, and for this purpose she had to firmly hold in her hands the impulse-carrying and pulling medium, the shaky mind-reins, thereby connecting herself with the Indriya horses. But now, her hitherto dutiful function as driver has ceased by fulfilment (the lower spiritual stages having been usefully and successfully passed through already), and now by virtue of her true subordinate position, she is literally following her life-giving Pati or Master Ātmā in the higher up journey, giving up her out-going mind-reins and her attachment to the outer-faced impressionable Jñānēndriyas (sense organs) and to the body-car, which all together made the Master appear as 'Bhōktā'.[1] The constant out-directed impulse Buddhi was hitherto giving to the mind-reins directly and to the Karmēndriyas, (Indriyas of action) indirectly, thereby making Ātmā appear also as 'Kartā' in the ordinary sense of the term, has become now self-centered in Buddhi herself. As actual follower of Ātmā in his foot-steps, Buddhi has now become completely Ātmā-faced with all her in-drawn mind-forces and her vast store of long-gathered experience and wisdom which are all in use now for the inward-directed (Antarmukha) processes of spiritual Manana and Nididhyāsana. On the successful end of such processes which will be followed by Samādhi, the Jīva-Saṃnyāsī becomes a Brahmavit (knower of Brahma). The onward progress of the Brahmavit is through the highest stages or Bhoomikās of Jñānabhoomi (the plane of realisation), and its object is the bringing about of Jīvanmukti (liberation even while in body) consequent on the extinguishment of all innate tendencies (Vāsanākshaya) and the disappearance of all mentation even (Manōnāśa).

The end of Nivritti-Dharma-Mārga.

11. It will be interesting to note that the more the ascent is made, the stronger looks Ātmā and the weaker looks his Buddhi, his only remaining hanger-on, the last remnant of his Upādhi. What Buddhi did in reference to Manas (the mind) and to Indriyas at the end of the Pravritti-Dharma-Mārga appears to be re-enacted once again, but now by Ātmā to the prejudice of Buddhi herself. Buddhi seems to have been all the while very powerful, not by virtue of any power or Śakti in herself, but because of the Ātmic life-power transformed into individualising Ahankāra and lent to her, as it were, for her functional activity. When the necessity for such activity ceases, Ātmā, in the higher-up course, slowly withdraws his Śakti from her, and in consequence his Jīvatvam, which has been co-existent with Buddhi in the shape of Ahankāra, also gradually lessens; and when Ātmā gets into the very last (Brahmavidvarishtha's) stage of spiritual progress, the Supreme

1. आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः । Kāṭhaka Up.

Stage where nothing limited or dual can be, Buddhi along with Jīvatvam completely vanishes from behind and ceases to exist any longer, and the (in fact) secondless one Ātmā shines evermore in His Infinite Glory, appearing never more as Jīva. This lofty state we describe as one of Liberation or Mōksha for Ātmā. It is Mōksha only from *our* (Jīvas') point of view. In truth, *Ātmā as such* was never a Baddha (the bound) and therefore cannot be ever said to become a Mukta (the liberated). Only, the apparent super-imposition of seeming Jīvatvam on Him, with its characteristic Bhōktritwam and Kartritwam under limitation, has ceased to be.

Different positions of men.

12. Such surely is the glorious ultimate end for us all. Such of us who had in our previous lives cared to avail ourselves of the Śāstraic training securable along the Great Sanātana-Dharma-Mārga were severally placed, in the beginnings of our present existence, at exactly such of the Dharmic stages of the Mārga as had been reached by us in our previous life-attempts, and we have been since, and are also now in our present activities, either advancing further, or going backward, or perhaps (God forbid) even leaving the Mārga altogether and descending into the un-Hindu, non-Dharmic side-ways of spiritually mistaken life, or, worse still, into those of the materially pleasant-looking kinds of mere sense-bound life. Some exceptionally advanced few among the true Dharmic souls may, at their very birth, be placed near the end of the Pravritti-Dharma-Mārga, and they may be consequently soon able to get initiated into, and ascend successfully along, the superior Nivritti-Dharma-Mārga itself even while physically very young, as instanced in the notable cases of Śrī Śukāchārya, Śrī Śankarāchārya and the like. Similarly, in accordance with the resultant effect of previous Karmas and Upāsanās, if any, some may be found placed still in the beginning stages of the Mārga and some in the middle or other intermediate stages. A very large majority of people, however, of the world-humanity are altogether out of touch with the Mārga and it is, and it should be, the prayer and hope of all genuine Dharmic lovers of humanity that such people, sooner or later according as their thoughts and acts of common morality and ordinary philanthropy and their ideas regarding the super-physical truths get improved by reason of the unimpeded and evidently God-ordained invasion, on all sides and countries of the world, of some of the great world-saving ideas of our Sanātana Dharmic and Philosophical Religion, may one by one be redeemed from mistaken notions and materialistic worldliness and actually placed in due time on the Great Dharma-Mārga itself by the Lord Īśwara by giving them suitable births and otherwise and by enabling them in all ways to rise straight along the Mārga.

13. So far as we, who claim to be Aryan Hindus now, are concerned, it is very necessary and important that we should precisely understand in what portion or sub-section of the Mārga we, each of us, are now proceeding, and that we should rightly discharge the Śāstraic duties appertaining to that portion or sub-section. We should not madly fancy that we have risen above the stages of Karma and Upāsanā and that we are, or may be, ourselves Śukas, and remain quite idle and useless. Nor need we be so very diffident and self-lowering as to think that we may not be even at the beginning of the Dharmic way, and that it is too much for us to aspire to reach the Lofty Goal now or hereafter. Our very families with their traditional and Śāstraic modes of Karmic and devotional activities, our own individual selves with our innate ideas, motives and tendencies which cannot ever be hidden from ourselves, the several ways in which we have acquitted ourselves, well or badly, during our experience of the ups and downs of life then and there, and our honest, considered, first-hand opinions, high or low, on the measure of actual fulfilment of our respective Dharmic duties in Karma and Upāsanā, and on the exact degree of Śraddhā or faith present in ourselves for such kind of fulfilment, may, all put together, show definitely enough to which sub-section of the Dharma-Mārga, to which particular stage of spiritual elevation the present situation of each of us really relates. Again, it may perhaps be said with some confidence, and not without a bit of self-complacency also, that our own sometimes uninvited God-send opportunities and facilities which force themselves, as it were, upon us for our rapid Dharmic advancement and spiritual enlightenment, our occasional contact with some Great Ideal Saintly Souls who could have very little to do or gain for themselves, being already almost Kritakrityas and Āptakāmas, and whose self-less and all-helpful work of spiritual guidance in this Holy Land cannot but lift us up towards their own lofty spiritual condition, all show in a way that we may not be mere beginners just entering on the Sanātana-Dharma-Mārga, but may have made considerable progress already on the way; and a few of us may even be nearer the end of the Pravritti-Dharma-Mārga than its beginning. Being inspired by an encouraging thought like this, we shall all, even more vigorously than heretofore, push on our holy journey, trying at the same time, by making the best possible use of all available opportunities, in whatever ways may they offer themselves to us, to take as many as we can with us to bear company, as far as practicable, for mutual Dharmic help and spiritual unfoldment. The time will surely come, sooner or later, rather sooner than later, when we, in the first instance, as Jīvas still, that is to say, so long as our separating individualities seem to subsist, will be able to realise that we are all

Our duties and hopes.

brothers in God, brothers both undivided and indivisible, brothers each of whom is entitled as of right to enjoy, to speak in our own familiar way, the whole of our ancestral supreme bliss which even our Divine Father Īśwara at Home cannot deny to us on proper demand. After we have succeeded in going so far as to fully realise our actual Brotherhood in God, we may soon be further enabled, provided we continue to press onwards our progress steadily, exactly as directed by our Gurus and Śāstras, to have the highest realisation of the Absolute Oneness of the Father and the Sons in the Secondless, Unconditioned, Infinite Sachchidānanda Real Self, the Īśwaratwam of the one (the Father) and the Jīvatwam of the others (the Sons) being both realised, realised *then alone*, as absolutely untrue.

Prayer and Conclusion.

14. That indeed is our Final Goal, the Goal of highest realisation. May the Almighty Lord, personified, as He ever is, in our own Gurudēvas, give us all the requisite qualifications, faith and strength for strenuously seeing to the successful and speedy termination of our long journey towards that Lofty Goal, and may He be ever with us (and He cannot refuse to be) in every one of our devotional hearts (which is His own abode) to act as our Divine Guide at every stage of the Holy Yātrā. We have, in fact, no reason to fear or to feel diffident. The work of our Dharmic and spiritual elevation, stupendous though it may appear, is in His Omnipotent Hands. We have only to retain our faith in, and go by, His loving directions which are revealed in His Holy Śruti and in the other amplified Śāstraic Works of our ever-venerable Smriti-Kartās, all-adorable Āchāryas and other great Divine Seers, in short, to continue to be true Āryan Dharmic Hindus and to act in every respect as such. Nothing more is required; and more there is none, and there cannot be, for the one who sincerely longs to reach the Highest End of the "Great Journey of Life". Dear Reader, we have thus reached the end of our considerations of the nature of the Great Hindu Ideal and of the way to reach it. You may rest assured that if you only make genuine attempts in the directions indicated by the Śāstra to realise it, you cannot but succeed. Whatever may be the difficulties on the way, you must try to overcome them all. In fact, the real "you" cannot be under any difficulties. The unreal personal "you" (Chidābhāsa) alone may be under difficulties. Identify yourself with the real Ātmā in you (the Adhishthāna) and ignore and be indifferent about whatever may happen to your unreal, fleeting, Ābhāsa Self. Come what may. Be altogether unaffected. Guard yourself well against the mischievous and ruinous activities of the lower mind in you, and practice Vairāgya, forbearance and Udāseenatwam in the light of the higher truth you have known. Even in the one who

considers you to be his enemy you should train yourself to see only the Adhishthāna, ignoring his Chidābhāsahood and his past doings of wrong to you. This, no doubt, will be very difficult of practice to the ordinary man, but not to you who want to rise above the stage of narrow individuality. If you were content with the lot of a mere shadowy, misery-bound Chidābhāsa existence, you would not have taken so much trouble to ascertain the nature of the Self. You have seen also that the Self cannot be known except through one's own direct realisation. The true nature of the Self can never be adequately described by mortal words of limitation. Words of man can only *point the way to* the Ultimate Truth, and can themselves never reach it. It is our duty, however, in the beginning to try to understand, with the help of words spoken and written, the *direction* of real progress; and in due proportion to our earnestness may we be blessed with divine encouragement[1] and guidance for actual progress onwards towards the Final Goal for all, the True Self, revealed through the Vēdic Upanishads and the words of the well-qualified[2] Holy Guru. Have unqualified faith in these and be guided by them.[3] Realise the most sublime ideas of their lofty teachings. Realise the God in you and in everything else besides. Realise your absolute oneness with the Self in all. Having known the real nature of the Triple-sided Māyā and of Her work, the whole phenomenal existence, leave behind once for all

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1. श्रीगुरुः—
मा भैष्ट विद्वंस्तव नास्त्यपायः संसारसिन्धोस्तरणेऽस्त्युपायः ।
येनैव याता यतयोऽस्य पारं तमेव मार्गं तव निर्दिशामि ॥ Vivēka.

2. श्रोत्रियं ब्रह्मनिष्ठम् । Muṇḍaka Up.
श्रोत्रियं ब्रह्मनिष्ठं स्वगुरुं गच्छेद्यथाविधि । Rudrahridaya Up.
सर्वज्ञकल्पैराचार्यैर्वक्तव्या । न सा (विद्या) येन केनचित् । Praśna. Bhāshya.
तस्माद्गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम् ।
शाब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रयम् ॥ Bhāgavata, XI, 3.
आचार्यस्तूहापोहग्रहणधारणशमदमदयानुग्रहादिसंपन्नो लब्धागमो दृष्टादृष्टभोगेष्वनासक्तः त्यक्तसर्वकर्मसाधनो ब्रह्मवित् ब्रह्मणि स्थितोऽभिन्नवृत्तो दम्भदर्पकुहकशाठ्यमायामात्सर्यानृताहंकारममात्वादिदोषविवर्जितः केवलपरानुग्रहप्रयोजनः विद्योपयोगार्थी पूर्वमुपदिशेत् ॥ Upadēśasahasrī.
तस्मादिदं त्यक्तसर्वबाह्यैषणैरनन्यशरणैः परमहंसपरिव्राजकैरत्याश्रमिभिर्वेदान्तविज्ञानपरैरेव वेदनीयं पूज्यतमैः प्राजापत्यं चेमं संप्रदायमनुसरद्भिरुपनिबद्धं प्रकरणचतुष्टयेन । तथाऽनुशासन्त्यद्यापि त एव नान्य इति । Chhānd. Bhāshya.

3. उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत । Kāṭhaka Up.

even the highest step of the ladder of evolution of the Thinker. The ladder is no more required for you, though you may, by choosing to retain it, use it for the helping of others. Nothing more remains to be done by you for yourself.[1] The darkness of ignorance having been swept away by the radiant glory of your very Self, you can be no longer misled by the illusion of manifestation. Distinctions between man and man, friend and foe, good and bad, pleasure and pain, high and low, are no longer for you.[2] The law of Karma has no more hold on you. You have crossed all bondage, and Absolute Liberty is yours for ever-more. Sorrow is no longer for you,[3] and yours is Eternal Bliss. Death and struggle have ceased for you, and you are All-life and All-Peace.

ॐ शान्तिः शान्तिः शान्तिः ॥

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1. यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ Gītā, III, 17.
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे । Muṇḍaka. Up.

2. समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । Gītā, XIV, 24—25.
भेदाभेदौ सपदि गलितौ पुण्यपापे विशीर्णे
मायामोहौ क्षयमधिगतौ नष्टसंदेहवृत्तिः ।
शब्दातीतं त्रिगुणरहितं प्राप्य तत्त्वावबोधं
निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः ॥ Sukāshṭakam.

3. तरति शोकमात्मवित् । Chhāndōgya Up.